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MAIDU TEXTS

BY

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INTRODUCTION.

THE texts here presented form a part of the linguistic material collected during the years 1902 and 1903 for the California Expedition of the American Museum of Natural History in New York, which was maintained through the liberality of the late Mr. C. P. Huntington. All of the texts were secured at Genesee, Plumas County, California, from Tom Young, a half Maidu, half Atsugewi man, who, although only about thirty years of age, possessed an extensive knowledge of the myths of the Maidu of this region. The dialect in which the myths are recorded is that of the Northeastern Maidu, of which a grammatical sketch has been published in the "Handbook of American Indian Languages."[1] English versions of many of these myths have already been published,[2] and also a discussion of the main features of Maidu mythology and its relation to that of the surrounding tribes.[3]

The order of arrangement followed, places first the Creation Myth, obtained in two parts in successive years. The various tales relating particularly to Coyote come next, after which the order is in general dependent on relative importance, or wideness of relationship. The nineteen myths given form but a small part of those known to the Maidu of this region, but are apparently

[1] Roland B. Dixon, Maidu, an Illustrative Sketch (Bureau of American Ethnology, Bulletin 40, Part I, pp. 679–734). Washington, Government, 1911.

[2] Roland B. Dixon, Maidu Myths (American Museum of Natural History, Bulletin, Vol. XVII, pp. 33–118). New York, 1902.

[3] Journal of American Folk-Lore, Vol. XVI (1903), pp. 32–36.

those most commonly told, and best known to the stock as a whole.

In the translation an attempt has been made to give a reasonably free rendering, redundant words or repetitions being occasionally omitted, and words needed to complete the sense being supplied.[1] To the first part of the Creation Myth a pretty close interlinear translation is given as well; and it is believed that, with this as an indication, there will be little difficulty in following the other translations. The paragraphs and sentences in text and translation correspond in all cases. Some forms are still obscure; and where a tentative translation is given, it is indicated by a query. It will be noticed that in the text the same word is often spelled in different ways, or given a varying accent. It has seemed best to record these different forms just as they were heard at the time, rather than to try to reduce them to a single, normal form. The accent has always been placed at the end of the stressed syllable.

In the preparation of these texts, the interest and helpful counsel of Dr. Franz Boas has been unfailing; but the author, and the author alone, is responsible for whatever sins of omission or commission the volume may contain.

ALPHABET. — The phonetic system of the Maidu is only moderately extensive. It possesses but one series of *k*-sounds, of which only the *k* is frequent, and is lacking in velars and lateral (*l*) sounds. The consonant system includes palatals, alveolars, dento-alveolars, labials, and laterals. The sonants and surds are as a rule not very clearly differentiated, and it is sometimes difficult to determine in a given case which is intended. Surds are more common than sonants in the pairs *g–k* and *d–t*, *g* in particular being quite uncommon. Although in most

[1] Words thus added to complete the sense are enclosed in parentheses.

groups of consonants there is a sonant, surd, and fortis, yet the *fortis is often* by no means strongly marked, and is difficult to separate from the surd. The glottal catch is but little used. A peculiar feature of the Maidu is the existence of two weak inspirational sonant stops *B* and *D*. The exact method of formation of these sounds is not clear. However, it is certain that inspiration proceeds no further than the soft palate; the peculiar quality of the sound being produced by a "smack" formed by a slight vacuum in the mouth. The *B* and *D* occur only as a rule before *ö*, and the difference between them and the ordinary *b* and *d* is, in the case of some speakers and in some words, very slight; in other words, or in the same words by other and generally older speakers, the difference is strongly marked. The consonant system of the Maidu may be shown in tabular form as follows:

	Sonant.	*Surd.*	*Fortis.*	*Spirant.*	*Inspirant.*	*Nasal.*
Palatal	g	k	k!	x	—	ñ
Alveolar	d	t	t!	—	D (ö)	n
Dento-alveolar . . .	—	ts	—	s, c	—	—
abial	b	p	p!	—	B (ö)	m
ateral	l	—	—	—	—	—
lottal catch . . .	(')					
y and w.						

The vowels are quite variable. One of the most haracteristic features of the use of vowels is the fond-ess for the *ö*, *ä*, and *ü* sounds. The vowels are as llows:

ü

u *ū*

i *ī*

e *ē*

ä *E* *ŏ*

a *o*

ā *á* *ō*

1. Creation Myth. — Part I.

When this world was filled with water, Earth-Maker floated upon it, kept floating about. Nowhere in the world could he see even a tiny bit of earth. No persons of any kind flew about. He went about in this world, the world itself being invisible, transparent like the sky.

He was troubled. "I wonder how, I wonder where, I wonder in what place, in what country, we shall find a world!" he said. "You are a very strong man, to be thinking of this world," said Coyote. "I am guessing in

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Kō'doyapem kan ūniñ' ko'do momim' opit'möni hin-
Earth-Maker and this world water full-when
tsetō'yetsoiam. Hin'tsetoyewē'bisim hōmōñ' kodoi'dimaat
drifted about. Kept drifting about where world-in indeed
nuk'tim kawim'maat tsemen'tsoia. Tsai'tsainom mai'düm
little earth indeed saw-not. Different kinds people
hesī'kimaat hesim'maat kai'noyemen'tsoia. Amön'ikan
what-of indeed what indeed flew-not about. Then and
5 ūniñ' kâ'dom tsewu'suktipem kâ'dom yötson'otsoia. Epin'-
this world one caused not to be seen (?) world he went about. Above-
iñkoyō'di kō'do tsehē'hetsonopem yak'huböktsoia.
valley in world one that looks through, is transparent it felt, seemed like.
Adōñ'kan wasā' hubök'notsoia. "Hesā'dom ai'tĕ hesā'-
So and bad he felt. "What I wonder what
dom ai'tĕ hōmōñ' kodoi'di ai'tĕ hesā'pedi ai'tĕ hesā'peñ
I wonder where. world in I wonder what (place) at I wonder what
kodoi'di kō'doi tsehel'uköañkas," atsoi'am. "Mī kaañ'kano
world in world we may see," he said. "You you are
10 tetet' ep'tim mai'düm amām' ūniñ' kō'do huhē'yedom." —
very strong man that this world thinking of." —

what direction the world is, then to that distant land let us float!" said Earth-Maker.

In this world they kept floating along, kept floating along, hungry, having nothing to eat. "You will die of hunger," said Coyote. Then he thought. "No, I cannot think of anything," he said. "Well," said Earth-Maker, "the world is large, a great world. If somewhere I find a tiny world, I can fix it up."

Then he sang, "Where, little world, art thou?" It is said he sang, kept singing, sang all the time. "Enough!" he said, and stopped singing. "Well! I don't know many songs (?)," he said. Then Coyote sang again, kept singing,

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"Hōmō'nanteñ kodoi'di kâ'dom ū'yaken amā' hū'pai,"
"Where from world in world exists that I think,"
atsoi'a. "Anim'öni amāñ' kō'doidi hin'tatapö," atsoi'am.
he said. "That (far away) then that world at let us drift to little by little," he said.
Ūniñ' kō'doidi hin'tsetō'yewēbisim hin'tsetō'yewēbisim
This world in kept floating along kept floating along
ok'dom hesim'maat pemen'dom. "Okō'wōnōmaköañkano
being hungry what indeed not eating. "You will die of hunger
hesī'," atsoi'a. Amön'ikan huhē'yetsoia. "Wī'yekasi"
what," he said. Then and he thought. "I say no,"
atsoi'a. "Hesī'maat hū'tamenkasi," atsoi'a. 'Hēu!" atsoi'a.
he said. "What indeed I do not know," he said. "Well!" said he.
"Ko'doñ kan tetēm' teteñ' ko'dom," atsoi'a. "Hesā'pediwet
"World is large large world," said he. "What very place at
nuk'timaat kâ'do tsedom' yahā'natse hasi'," atsoi'a.
small indeed world seeing good I can make it," he said.
Aweten'kan sol'tsoia. "Homon'di nuk'tiñ kō'dom ūka'"
Thereupon and he sang. "Where at small world are you?"
atsoi'a. Sol'dom, mai'tsoia. Sol'ebisim öpek'anim sol'-
he said. Singing, they say. Kept singing always kept
ebisim. "Sū!" atsoi'a. Solhē'kitsoia. "Hēu! hesān'dük-
singing. "Enough!" he said. He ceased singing. "Well! how many
bĕmaat soli' makit'menpem kökas," atsoi'am wē'pam.
indeed (?) songs one who does not know I am," he said, Coyote.

asking for the world, singing, "Where, O world, art thou?" He sang, kept singing; then "Enough!" he said, "I am tired. You try again."

So Earth-Maker sang. "Where are you, my great mountains, my world mountains?" he said. He sang, and all the time kept saying, "Where are you?" He stopped singing. "Enough!" he said. "You try also." Coyote tried, kept singing. "My foggy mountains, where one goes about," he said. "Well, we shall see nothing at all. I guess there never was a world anywhere," said he. "I think if we find a little world, I can fix it very well," said Earth-Maker.

Aweten'kan mömö' bēi sol'tsoia. Sol'ebisim kâ'do epin'-
Thereupon and that one again he sang. Kept singing world asking
dom sol'dom, "Homoñ' kodoi'di ko'dom ūka?" atsoi'a.
singing, "Where world in world are you?" he said.
Sol'tsoiam sol'ebisim. "Sū'!" atsoi'a. "Wokō'kas. Mī'
He sang kept singing. "Enough!" he said. "I am tired. You
bē'im mak'wonop," atsoi'am.
again try!" he said.

Amön'ikan Kō'doyapem sol'tsoia. "Hesā'ka?" atsoi'a.
Then and Earth-Maker sang. "What (are you)?" he said.
"Nikī' tetēm' yaman'mantom," atsoi'a. "Nikī' kō'dom
"My large mountains," he said. "My world
yaman'mantom," atsoi'a. Sol'tsoia. "Hesā'ka?" atsoi'a.
mountains," he said. He sang. "What (are you)?" he said.
Awē'bisim solhē'kitsoia. "Sū!" atsoi'a. "Mīk'un' kö'dawe(?)"
Kept saying ceased singing. "Enough!" he said. "You (?) "
atsoi'a. Mak'tsoia sol'ebisim. "Nikī' tī'ukim yaman'manto
he said. He tried, kept singing. "My foggy mountains
ko'dom yönoködi'," atsoia. "Hēu! Tetet' haai' hesī'maat
world in which one goes about (?)," he said. "Well! Very if (?) what indeed
tsemen'maköankas hōmōñ' ko'doidimaat kâ'dom ūmen'ya-
we shall not see where world-in indeed world does not exist
ken ai'söi," atsoi'a. "Nuk'ti kâ'do ai'söi tsedom' tetet
I guess," he said. "Small world I guess seeing very
yahā'natse has," atsoi'am.
good I can (make it)," he said.

As they floated along, they saw something like a bird's-nest. "Well! That is very small," said Earth-Maker. "It is small. If it were larger, I could fix it. But it is too small," he said. "I wonder how I can stretch it a little!" He kept saying, "What is the best way! How shall I make it larger!" So saying, he prepared it. He extended a rope to the east, to the south he extended a rope, to the west, to the northwest, and to the north he extended ropes.

When all were stretched, he said, "Well, sing, you who were the finder of this earth, this mud! 'In the

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Hin'tsetoyewē'bisim kan tūtūm' yakān'upĕ tsetsoi'a.
Kept floating along and nest one that resembles they saw.
Adōñ'kan "Hēu! Tetet' haai' tibī'kan," atsoi'a. "Nuk'ti
And so "Well! Very if(?) small it is," he said. "Small
tete'be udom yahā'natsen," atsoi'am. "Amet nuk'ti tibī'-
larger-little being good it could be," he said. "But little small
kan," atsoi'a. "Hesā'tidom ai'tĕ nuk'ti wiās'waitonatse
it is," he said. "What causing [How] I wonder little I can stretch it apart,"
hasi'," atsoi'a. Awē'bisiñkan "Hesā'ti yahā'," atsoi'a.
he said. Kept saying and "How good," he said.
"Hesā'tidom tetē'beutimā'kadĕ has," atsoi'a. Awē'bisiñkan
"How larger-little shall I cause it to be," he said. Kept saying, and
sikes'tsoiam. Pī'ubokoi'titsoiam ek'dadoikŏdi pī'ubokoi'-
he fixed it. (Rope) he made extend dawn-up-at (rope) he made
titsoia komō'di. Pī'ubokoi'titsoia pokō'kikŏtsonoködi pī'u-
extend south-at. (Rope) he made extend sun's-going-down-at (rope)
bokoi'titsoiam ko'dom tsan'di pī'ubokoititsoiam ko'dom
he made extend world other-side-at (rope) he made extend world
belē'udi pī'ubokoititsoiam.
side-at (rope) he made extend.
Pī'ubokoitibosweten, "Hēu!" atsoi'am. "Mī ūniñ' kawī'
(Rope) having made all to extend, "Well!" he said. "You this earth
ūniñ kumpiti tsewōn'opĕm mai'düm sol," atsoi'am.
this mud one who has seen man sing," he said.

long, long ago, Robin-Man made the world, stuck earth together, making this world.' Thus mortal men shall say of you, in myth-telling." Then Robin sang, and his world-making song sounded sweet. After the ropes were all stretched, he kept singing; then, after a time, he ceased.

Then Earth-Maker spoke to Coyote also. "Do you sing too," he said. So he sang, singing, "My world, where one travels by the valley-edge; my world of many foggy mountains; my world where one goes zigzagging hither and thither; range after range," he said, "I sing of the country I shall travel in. In such a world I shall wander," he said.

"'Betē'memenködi kan tsi'ūlutsonoköm-mai'dum kō'do
"'In the long ago and one who throws over man world
[In mythic times] to other side
yā'dom kō'do pulot'dom heyā'wepaai'kan ūniñ kâ'do
creating world sticking (mud) on ? said long ago this world
sikes'dom.' Atā' min wōn'om mai'düm betēi'dom," atsoi'a.
fixing.' Let them say of you mortal men mything" [telling myths], he said.
amön'i sol'tsoaim. Mökī' kâ'do yapēn'imaat sol'dom
Then he sang. His world created-with indeed singing
ökau'pintitsoia. Kūkū' piubokoi'tibos'weten sol'dom sol'-
caused to sound pretty. Rope having made all to extend singing kept
ebisim tsai'men solhē'kitsoia.
singing by and by ceased singing.
Amön'ikan wē'pam "Amā' bēi mī bēi sol," atsoi'a.
Then and Coyote, "That also you also sing," he said.
Amön'ikan sol'tsoia. Sol'dom kan, "Nikī' koyō'watāt'a-
Then and he sang. Singing and, "My valley's-edge
önoköm kō'do nikī'," atsoi'a. "Wönöi'nöitsonodom ön'okōñ
going world my," he said. "Going from side to side, zigzag travelling
kâ'dom nikī'," atsoia. "Yaman'datom yaman'mantonom,"
world my," he said. "Mountain (beyond) mountains,"
atsoi'a. Aweten'kan, "Nikī' ön'okōñ kō'do kai'kas sol'dom,"
he said. Thereupon and, "My travelling world I call singing,"
atsoi'a. "Kaā'peñ ko'doidi kas ni önō'mapem," atsoi'am.
he said. "That kind world in was I one who shall go," he said.

Then Earth-Maker sang — sang of the world he had made, kept singing, until by and by he ceased. "Now," he said, "it would be well if the world were a little larger. Let us stretch it!" — "Stop!" said Coyote. "I speak wisely. This world ought to be painted with something, so that it may look pretty. What do ye two think?"

Then Robin-Man said, "I am one who knows nothing. Ye two are clever men, making this world, talking it over; if ye find anything evil, ye will make it good." — "Very well," said Coyote, "I will paint it with blood. There shall be blood in the world; and people shall be

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Amön'ikan Kō'doyapem mai'düm sol'tsoiam. Mökī'
Then and Earth-Maker man sang. His
yapeñ' ko'do sol'tsoia. Sol'ebisim sol'ebisim tsai'men
created world he sang. Kept singing, kept singing, by and by
solhē'kitsoiam. Aweten'kan Kō'doyapem, "Sū!" atsoi'am.
ceased singing. Thereupon and Earth-Maker, "Now!" he said.
"Ūniñ' kō'dom nuk'ti tetē'be udom yahā'natse. Amā'
"This world little larger-little being good can be. That
wiās'waitopĕĕ," atsoi'a. Atset'tkan wē'pam, "Etū'!" atsoi'a.
let us stretch apart," he said. Meanwhile and Coyote, "Stop!" he said.
"Yaha' wē'yesi'," atsoi'am. "Ūnim' kō'do hes'niwet bal'-
"Good I speak," he said. "This world what with verily paint
yaha," atsoi'a. "Ökau'tsetibo ā'dom," atsoi'am. Aweten'-
ought," he said. "Cause to look pretty so that," he said. Thereupon
kan, "Ai min'tsem hesā' ai'kakatkaā' min'tsem," atsoi'am.
and, "? ye two what do ye think ye two," he said.
Amön'ikan tsiwis'polotköm-mai'düm yaken', atsoi'a.
Then and mantle-sticking-on-man (?) [Robin] ? he said.
"Nī kökas' hesī'maat makit'menpem mai'düm," atsoi'am.
"I am what indeed one who does not know man," he said.
"Amā'di mī'wet min'tsem pēn'em hū'kespem mai'dütsom
"There you yourself ye two two wise men-two
ūniñ' ko'do yamā'dom hū'semweteodom. Awet'en hesi'-
this world will be creating thinking and talking about together. Then what
wetmaat wasā'nupĕ tsedom' min'tsem yahā'timaañ'kano,"
verily indeed that is evil seeing ye two will cause to be good,"

born there, having blood. There shall be birds born who shall have blood. Everything — deer, all kinds of game, all sorts of men without any exception — all things shall have blood that are to be created in this world. And in another place, making it red, there shall be red rocks. It will be as if blood were mixed up with the world, and thus the world will be beautiful," he said. "What do you think about it?" — "Your words are good," he said, "I

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atsoi'am. Tsi'ulutsonoköm-mai'düm mai'tsoiam. Amön'i-
he said. One who throws over to other side man said. Then

kan wē'pam-mai'düm, "Hēu!" atsoi'am. "Sedē'ni bal'ma-
and Coyote-Man, "Well!" he said. "With blood I shall

kas," atsoi'a. "Ūniñ' ko'doidi kan sedem' ūmā'pem,"
paint it," he said. "This world in and blood shall exist,"

atsoi'a. "Amā'dikan sedē'köpem mai'düm puk'mapem,"
he said. "There and blood-having people shall be born,"

5 atsoi'a. "Sedē'köpem ku'tötöm pukmā'pem," atsoi'a.
he said. "Blood having animals shall be born," he said.

"Öpek'anim," atsoi'a, — "sömim'," atsoi'a; "tsai'tsainoñ
"All kinds," he said, — "deer," he said; "different sorts

ku'töti," atsoi'a; "tsai'tsainom mai'düm," atsoi'a. "Hesī'-
animals," he said; "different sorts people," he said. "What

maat wonō'menwet öpek'anim sedē'köpem puk'tamakan
indeed not missing all kinds those having blood shall be born

ūniñ' kodoi'di," atsoi'am. Amön'ikan, "Tsai'iñ kō'doidi
this world in," he said. Then and, "Another world in

10 lak'lakpeñ kaā'nudom lak'lakpem ōm'udom ūmā'pem,"
red thus being red stones being one that shall be,"

atsoi'a. "Möm mamā'kan ūniñ' kodoi'di sedē'ni ohet'i-
he said. "It shall be this world in blood with where

wonodi möyak'adom," atsoi'am. "Adom' kâ'dom yahā'-
made unique it resembling," he said. "So world will

tsetimakan," atsoi'a. Wē'pam-mai'düm mai'tsoia. "Ai!
appear well," he said. Coyote-Man they said. "Ai!

Mi hesā'pe hū'hēyĕka?" atsoi'a. "Min'ki wē'yem yahā'kan,"
You what do you think?" he said. "Your words are good,"

know nothing." So Robin-Man went off. As he went, he said, "I shall be a person who travels only in this way," and he flew away.

Earth-Maker spoke: "You had better lie down here on your face." — "All right!" said Coyote, and, kneeling down, he lay on his face. Then Earth-Maker stretched the world with his foot. Stretching it once, he extended it towards the east, extended it on that side; then to the south, then to the west, he stretched it; then to the northwest and to the north he stretched it. Having extended it only a little ways, he said, "All right!"

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atsoi'a. "Nī hesī' mak'makitmenkas," atsoi'a. Awet'en
he said. "I what I do not know," he said. Thereupon
tsiwis'polotköm-mai'düm ökoi'tsoia. Mökī' önō'yekö, "Nī
mantle-sticking-on-man (?) went away. His departure, "I
kökas' ayā'dompikno öno'pem mai'düm mamā'pem." Atset'
I have this way only one who goes man one who will be." Meanwhile
kai'doidom kai'koitsoia.
flying up he flew away.

Ko'doyapem wē'yetsoia. "Hen'tĕ ūnī'nak wusut'kinup,"
Earth-Maker spoke. "Won't you please here toward lie on belly,"
atsoi'a. Amön'i "Hēu!" atsoi'a. Awet'en yokos'kitdom
he said. Then "All right!" he said. Thereupon lying at length
wusut'kinutsoia. Ko'do tehöp'tsoia tehö'höpkoidom söt'ibĕ
he lay on belly. World he stretched with feet stretched out gradually with feet once
tehö'höpkoitsoia ek'dadoiködi īkun' tehö'höpkoitsoia.
stretched out gradually with feet, where dawn rises on that side he stretched out gradually with feet.
Awet'en komō'di awet'en poko'kikötsonoködi tehö'höpkoi-
Thereupon south at thereupon sun's setting-place at he stretched out gradually
tsoia. Awet'en ko'domtsandi tehö'höpkoitsoia. Awet'en
with feet. Thereupon world other side at (northwest) he stretched gradually out with feet. Thereupon
ko'dombelē'udi tehö'höpkoitsoia. Hadā'meni heden' teās'-
world side at (north) he stretched out gradually with feet. Far not close by having
waitoweten, "Sū!" atsoi'a.
stretched foot, with "Enough!" he said.

Coyote stood up and looked around. "Well, I think it would be better if this world were just large enough to go around it." By and by Earth-Maker said, "You had better kneel down again, and lie flat on your belly. Do not look up. You must not!" — "Very well," said Coyote, "I will not look up." He lay down; and Earth-Maker, stretching the earth with his foot eastward, stretched it as far as it would go. He extended it fully toward the south, toward the west, toward the northwest, toward the north. "All right!" said he.

Amön'ikan tsehē'wodoitsoia. "Hēu! Ūniñ' kō'dom
Then and he looked up. "Well! This world
ai'söi önoi'nak wem'tikdök'bedom yahā'natsen," atsoi'am.
I guess going about towards (?) just (big) enough well, can be," he said.
Amön'ikan tsai'men, "Hen'tĕ bē'iböm yokos'kitdom kam'-
Then and by and by, "Please again lying at length belly
nak wusut'kinwet yehē'hedoibenmap wī'yepada'," atsoi'a.
towards lying on belly must not look up must not," he said.
Amön'ikan, "Hēu!" atsoi'a. "Tsehē'hedoimenmā'kasi,"
Then and, "All right!" he said. "I will not look up,"
atsoi'a. Yokos'kitsoia ek'dodoiködi tehö'höpkoidom tedat'-
he said. He lay at length where dawn rises stretching out with feet gradually he
diknotsoia. Komō'nantedi tehö'höpitodom tedat'diknotsoia.
enlarged with feet as far as. South at stretching gradually with feet he enlarged with feet as far as.
Pokō'kikötson'okönantedi tehö'höpsitodom tedat'diknotsoia.
Sun's setting-place at stretching across gradually with feet he enlarged with feet as far as.
Kâ'dom tsanan'tenantedi tehöhöpsitodom tedat'diknotsoia.
World other side at stretching across gradually with feet he enlarged with feet as far as.
Kâ'dombelē'unantedi tehö'höpsitodom tedat'diknotsoia.
World side at stretching across gradually with feet he enlarged with feet as far as.
Aweten'kan "Sū!" atsoi'a.
Thereupon and "Enough!" he said.

Coyote stood up, and, having risen, started to walk hither eastward. Earth-Maker, when he was left alone, stood for a time, then, departing, he went toward the south. In the direction of the sunset he went far around, going over to the northwest, going around to the north, going all the way around to the east. And having gone around, having returned to the spot where he had first turned off, he prepared things.

He made two white men; then he made others, white, but a little different. As he made them, he counted them. He kept on making them — made one black, then another

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Amön'ikan söwē'kadoitsoia. Söwē'wikadoiweten ūnī'nan-
Then and he stood up. Having stood up here at
tedi benin'pintsoia. Amön'ikan bēi möūs'im tös'wonoyetsoia.
he started to walk toward. Then and again he himself he stood around.
An'kaniñkan öno'doidom öno'doidom kōmō'nantedi ön'-
Finally and going up going up southward he
notsoia. Ön'nodom ökoi'tsoia. An'tedi poko'kihinkoikö-
went. Going he went away. Thither (?) sun's departing
nan'tedi amāñ' kiki'ūsitodom ko'domtsanim' yösī'todi
place-ward that going far across (?) world other side going across at
ötson'odom ko'dombelē'udi öpek'ano hatson'odom ek'da-
going over, about world side at always travelling about where
doiködi ötson'oweten kan mökī' wönöi'doiwonopeñ ko'doidi
dawn rises having gone about and his where he had turned off country at
ödik'noweten kan sikes'tsoia.
having reached and he fixed, prepared them.
Pēn'e pēn'ekan yatsoi'a. Edal'dalnopem mai'düm.
Two two and he made. White men.
Awet'en bēi'böm dal'dalnowet nuk'ti tsai'tikapĕ yatsoi'am.
Thereupon again although white little one that is different he made them.
Hem'makdom yatsoi'a. Yawē'bisim söt'i si'ūsiūpĕ yatsoi'a.
Counting he made them. Kept making one black he made.
Awet'en söt'i nuk'ti si'ūsiūhudoi'pĕ yatsoi'a. Pēn'enepikno
Thereupon one little almost black he made. By twos only

almost black. Two of each only he made. Then he counted all the countries, and, as he counted, assigned them, gave them to the countries. "You are a country having this name, you shall have this people," he said. "This sort of people, naming you, shall own the country. These people shall grow, shall keep on growing through many winters, through many dawns. They shall continue to grow until, their appointed winters being past, their dawns being over, this people having finished growing, shall be born," he said. "Very many winters will have passed before they shall be born. And they shall have children, girls and boys; and these children, growing up,

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yatsoi'a. Aweten'kan kâ'do hem'maktsoia. Hem'makebisim
he made them. Thereupon and countries he counted. Kept counting
kâdo mē'itsoia. "Ūnī' ya'köpem ko'dom ūnī' mai'dü
countries he gave them. "This name having country this people
kömaañ'kano," atsoi'a. "Ayā'winim mai'düm min yakö'ti-
you shall have," he said. "This sort people you naming
dom ko'do köma'kan," atsoi'a. Awet'en, "Ūnim' mai'düñ-
country shall have," he said. Thereupon, "This people
5 kan dī'wēbisim dī'wēbisim pī'nini kumen'tsikom pī'nini
and keep growing keep growing many winters ? many
ek'dadom dī'wēbisim dī'wēbisim mökī' kummen'im wosip'-
dawnings keep growing keep growing their winters passing
dom mökī' ek'dam wosip'mönikökan' ūnim' mai'düm
their dawns when are passed have this people
dī'bospem puk'mapem," atsoi'am. "Tetet' pīñ kum'meni
one wholly grown one who shall be born," he said. "Very many winters
wosip'dom pukmā'kan," atsoi'am. "Amāñ kökan' tē'tötö-
passing they shall be born," he said. "That have children
10 ködom pō'ködom pö'bēködom apem' tē'tötöm dī'bosdom
having daughter having boy having so children being fully grown
tē'tötöködom bēi'böm amā'kan," atsoi'a. "Amön'i kökan'
children having again it shall be," he said. "Then it has (?)

shall have children in their turn," he said. "When several winters have passed, there will be very many people."

Then again, to another sort of people, he gave another country, saying, "This people, I leave you in this country, and ye shall be the owners of this land. Ye shall be a people with a name." And they also were a different sort of people, a people with a name; and their country also was named, it is said. "Your country also shall have a name," he said. "Ye too shall have a name, and your children shall fill the land, and every single child

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hesan'bem kummen'im wosip'tset tetet' pīm mai'düm
how many winters being over very many people
mamā'pem," atsoi'a.
there shall be," he said.

Awet'en bēi'böm tsai'tikwinim mai'dü bēi'bom söt'iñ
Thereupon again another kind people again one
ko'do bēi'böm mē'itsoia. Adōñ'kan wē'yetsoia. "Ūniñ'
country again he gave. So and he spoke. "This
mai'düñ kan kaas' min ūniñ' kodoi'di sō'wonodom," atsoi'a.
people and I am you this country in abandoning, leaving," he said.
"Amāñ'kan kaañ'kano ūnī' ko'do kömā'pem," atsoi'a.
"That and you are this country one who shall possess," he said.
"Yakö'pem mai'düm mamā'añkano," atsoi'a. Möyeñ'kan
"Name having people you shall be," he said. Them and
bēi'bö tsai'tikwinim mai'düm yakö'pem mai'düm bē'ibö
also different kind people name having people also
möyē'ki kâ'doñ kan bēi'bö yakö'pem," atsoi'a. "Min'ki
their country is also name having," he said. "Your
kâ'dom bēi'bö yakö'peñ ko'dom mamā'kan," atsoi'am.
country also name having country shall be," he said.
"Mī bē'ibö yakö'maañ'kano," atsoi'a. "Amañ' kaañ'kano
"You also you shall have a name," he said. "That you are
ūniñ' ko'doidi kan min'ki tē'tötöm opit'mapem," atsoi'a.
this country in and your children shall fill," he said.
"Lut'pekanim tē'tötöm kökan' yakö'pem mamā'pem,"
"Every one children they have name having they shall be,"

shall have a name," he said. "There, growing steadily, many winters, many days, shall pass before ye are fully grown. Then ye shall possess this country," he said.

Thereafter he spoke to another, again he gave a different kind of country to a different kind of people. He said, "Ye shall be a different-speaking and a different-looking people. Ye also shall possess a country," he said. "Your children, if they weary of this land, going from this country to one with another name, to a country that is good to live in, shall remain there. There every country shall be full of people, who will continue to be born," he said. And then he divided the world among many. To

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atsoi'am. "Amā'di dī'wēbisim pīñ kummen'i wosip'dom
he said. "There keep growing many winters passing
pīm ek'i wosip'dom dī'bosmaañ'kano," atsoi'a. "Adoñ'
many dawns passing you shall be fully grown," he said. "So
kaañ'kano ūnī' kodo kömā'pem," atsoi'a.
you are this country shall have," he said.
Awet'en söt'ibĕ wē'yetsoia. Bēi'böm tsai'tikawinim
Thereupon once he spoke. Again another sort
mai'dü bēi'böñ kō'dom mēi'tsoia. Wē'yetsoia. "Mī ma-
men again, also country he gave. He spoke. "You you
maāñ'kano tsai'tikat wē'yepem mai'düm tsai'tiktsetipem
shall be differently one who speaks man one who looks different
mai'dü," atsoi'a. "Amāñ' kaañ'kano mī bēi'bö ko'doiköpem
man," he said. "That you are you also one having a country
mamā'aañkano," atsoi'am. "Min'ki tē'tötöm wokō'dom
you shall be," he said. "Your children being tired
kaan' ūniñ' kō'doinan tsai' yā'köpeñ kō'do kodoi'di büs'-
? this country from different one that is named country country in being
yahadom ökoi'dom büs'mapem," atsoi'am. "Amā'di
good to live in (?) going away shall remain," he said. "There
öpek'anim kâ'doidi opit'makan pukö'kinudom," atsoi'am.
every country in they will fill being born," he said.
Adōñ'kan ko'do tsetō'tsoia. Tsai'tikapĕ möna' mē'yĕ
So and world he divided, parcelled out. One that is different him to giving

one he gave one sort, to another he gave another. "Ye shall all have different names," he said. Finally he finished giving, he distributed all.

Then after a while, continuing on his way, he came hither, kept travelling; and after arriving in the middle of the world, he made other people. "Ye shall be mortal men like this," he said; and, having made two, he left them. "Ye here, growing steadily, when so many winters shall have passed, very many winters, many days, ye shall be fully grown," he said. "Then ye shall be mortal men, ye shall be born full-grown. This country shall have a

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lbēi'bö söt'i möñ ko'doina mēi'yé, "Öpek'anim mai'dü mī
again one he country to giving, "Every man you
kaāñ'kano tsaiyi' yakö'pem mamā'pem." Adom' kan
you are different one having a name one who shall be." So and
mēi'bostsoia.
he gave them all.

Aweten'kan tsai'men öno'doidom öpin'tsoia. Öyē'web-
Thereupon and by and by going on he came. Kept
siisim öyē'webisim kâ'do es'todi okit'weten kan sikes'tsoia.
going kept going world middle in having arrived and he fixed it.
"Ūinim' wōn'om mai'düm amön'i ūnim' mamaāñ'kano,"
"This mortal men then this you shall be,"
atsoi"a. Pēn'ē yawet'en ūti'tsoia. "Ūniñ' kaāñ'kano
he said. Two having created, he left them. "This you are
dī'wēbisim hesān'beñ kum'menimmaat wosip'tset tetet' pīñ
keep growing how many winters indeed being passed very many
kum'menim pīm ekim' wosip'tset kaāñ'kano dī'bosmāpem,"
winters many days being passed you are one who shall fully grow,"
atsoi'am. "Adōñ' kaāñ'kano wōn'om mai'düm mapem'
he said. "So you are mortal men will be
dī'bospem puk'mapem," atsoi'am. "Ūniñ' kō'doñkan
one who shall fully grow one who shall be born," he said. "This country
yakö'pem mamā'pem," atsoi'am. "Ūnim' yamān'iñ kiū'
one having a name one that shall be," he said. "This mountain behind

name. Beyond these mountains there shall be another country, which also shall have a name. Ye shall not be born soon," he said. Then he named everything, and, having left the people here in the middle of the world, he went away.

Continuing on his way, he went to all countries that were of the proper sort; and when he had gone as far as mortal men were to live, he stopped. Then there again he created two — two more, it is said, he laid down, and again two more. He kept counting them; and when he had counted them all, he spoke. "Ye shall remain here," he said, "and your country shall have a

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tsai'iñ kō'do möm bēi'bö yakö'pem mamā'kan," atsoi'am.
another country that one also one having a name shall be," he said.

"Amām' bēi'dükmeni kan kaāñ'kano pūk'mapem," atsoi'am.
"That soon not and you are one who shall be born," he said.

Adom' yawi'bostsoia. Unī'di kō'do es'todi sō'wonoweten
So he named them all. Here world middle in having abandoned,

ökoi'tsoiam.
he went off.

Ökoi'yebisim wemtikiñ' kâ'dom ökoi'dom wōn'om mai'-
Kept going away just enough countries going off mortal men's

düki büs'mapĕ woi ödik'nowetenkan yasān'otsoia. Aweten'-
where they shall live as far as having reached and he stopped. Thereupon

kan mödi' bēi sikes'tsoia. Pēn'ĕ atsoi'a. Bēi'böm pēn'ĕ
and there also he fixed it. Two they said. Again two

atsoi'am wokit'soia. Bēi'böm pēn'ĕ atsoi'a wokit'soia.
they said he laid down. Again two they said he laid down.

Hem'makebisim hem'makboswetenkan wē'yetsoia. "Mī
Kept counting having counted all and he spoke. "You

ūnī'di büsmā'ankano," atsoi'a. "Min'ki kâ'do kan yakö'pem
here, you shall remain," he said. "Your country and one having a name

mamā'ankano," atsoi'a. "Nuk'tim tetē'menim kō'doidimaat
you shall be," he said. "Little large not country in indeed

name. Although living in a small country, in one that is not large, it shall be sufficient for you. This I leave; and growing continually, so many winters passing, very many winters passing, many days passing, ye shall be fully grown. And then ye, being fully grown, shall be born," he said. "Then your food will grow, — different sorts of food, all kinds of food; and ye, being born with sufficient intelligence, will survive," he said. Then he pushed them down under a gopher-hill.

He spoke again. "Ye, too, shall possess a small country. 'Come, now! leave this country!' (this ye must not say to others, wishing to take their land.) Ye shall be people

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büs'wet wem'tikmaān'kano," atsoi'a. "Unim' sō'wonowonos
having staid enough you shall be," he said. "This when I have left
(a)mam dī'wēbisim dī'wēbisim hesān'beñ kum'menim
that keep growing keep growing how many winters
wosip'dom tetet' pīñ kum'menim wosip'dom tetet' pīm
passing very many winters passing very many
ekim' wosip'dom dī'bosmaān'kano," atsoi'a. "Adōñ' kaān'-
days passing you shall wholly be grown," he said. "So you
5 kano dī'bospem pūk'mapem," atsoi'am. "Anim' möni'
are one fully grown one who shall be born," he said. "That (far away) when
min'ki peköm' tsai'tsainom peköm' hōmō'bokitmenim pekö'
your food different sorts food any kind food
dī'makan. Amön'i kaān'kano wem'tiki hūkes'pem pūk'dom
it shall grow. Then you are enough one that is intelligent being born
hon'wēnumā'pem," atsoi'am. Awet'en kadut'kitsoia.
one who shall survive," he said. Thereupon he pushed them under the ground.
Aweten'kan bēi'bö wē'yetsoia. "Mī bē'i'bö bēi'bö nuk'ti
Thereupon and again he spoke. "You also also little
kō'doköpem mamā'ankano," atsoi'am. "'Hēu! Ūniñ'
country having you shall be," he said. "'Well! This
kō'doinan tsai'nap!' Adom' bata'sipdom tsai'iñ koyō'na
country from to another (go)!' So driving through another valley to

who *will not* drive others away, driving them off to another country. Ye shall be different, ye *shall* name your *country*. Ye also shall be a differently named people. There, growing continually, many days being passed, many winters having passed, ye shall be born, when your birthday has passed," he said. "Living there and having children, when other winters are passed, they will become a little larger, and will keep on thus, growing all the time, until, when enough winters shall have passed, always becoming more numerous, ye shall have enough people. Your children, all without exception, shall have names.

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bata'tsono totō'menköm mai'düm mamā'ankano. Mī mamā'-
driving over not so-doing men you shall be. You you
ankano tsai'tikat yawī'maankano min'ki kō'do," atsoi'a.
are differently you are named your country," he said.
"Mī bēi'bö tsai'tikapĕ yakö'pem mai'düm mamā'ankano,"
"You also one who is different and having a name man you shall be,"
atsoi'a. "Amāñ' kaān'kano dī'wēbisim dī'wēbisim pīm
he said. "That you are keep growing keep growing many
eki' wosip'nodom pīñ kum'meni wosip'möni pukmā'pem
days passing many winters when passed one who shall be born
min'ki pukmā'pem ekim' wosip'möni," atsoi'am. "Amāñ
your one who shall be born days when passed," he said. "That
kaān'kano tē'tötö kö'dom büs'dom bēi'böm tsai'im kum-
you are children having remaining again another winter
men'i wosip'tset tetē'bĕ öyē'dom awē'bisiñkan dī'wēbisim
being passed little bigger going keeping on thus and keep growing
kum'men tsikbosdom bēi pī bē'ukinūwē'bisim wem'tikim
winters entirely over new many keep becoming (?) enough
mai'düm mamā'ankano," atsoi'a. "Min'ki tē'tötöm söt'-
men you shall be," he said. "Your children one
immaat wonō'menwet öpek'anim kan yakö'pem mamā'pem,"
indeed not having missed every, each and one having a name one who shall be,"

This country also, in the same way is named; all countries shall have names, just as yourselves. If ye are going to look at the country over there, then, when ye go, (ye shall say) 'I am going to that place,' naming it; then all people will understand where ye are going," he said.

Then, counting the people on this side (in this direction), he left them; and, speaking to those on this side, he said, "Ye also shall be mortal men. So many winters passing over, (?) ye shall be born. All the time growing, each winter ye shall grow a little, a very little. Again, when the winter is over, continually growing, when many winters

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atsoi'am. "Ūniñ' kâ'dom bēi'bö möyak'apeñ kan yakö'pem,"
he said. "This country also one that is the same name and one having a name,"

atsoi'a. "Öpek'anim kō'dom yakö'pem mamā'kan. Mi
he said. "Every country one having a name it shall be. You

yak'apem amā'nak kaān'kano tsenō'koidom amön'i ökoi'-
one that is like thither you are going to see when shall

madom, 'Möñ kō'doina önō'makas.' Adom' yawī'mapem
be going, 'That country to I shall go.' So one that shall be named

anim' mön'i kökan' öpek'anim mai'düm makit'mapem
that (far away) when it has every man one who shall know

min'ki ökoi'pĕ," atsoi'am.
your whither going," he said.

Aweten'kan ūnī'nantedi mai'dü hem'akdom sō'wonotsoia.
Thereupon and on this side (?) people counting, he left them.

Aweten'kan, "Ūnī'nantedi mī bēi'bö," atsoi'a. "Bēi'bö
Thereupon and, "On this side you also," he said. "Also

wōn'om mai'düm mamā'ankano hesan'beniniwet kum'meni
mortal man you shall be how many times winter

wosip'tsonodom pīñ kum'meni wosip'ökoi'pedi kaān'kano
passing over many winters passed-go-away-place-at (?) you are

puk'mapem," atsoi'a. "Dī'wēbisim tsai'iñ kum'men nuk'ti
one who shall be born," he said. "Keep growing another winter little

tetet' tibī dī'maān'kano," atsoi'a. "Bēi'böm kum'meni
very small you will grow," he said. "Again winters

are passed, ye will have finished growing; then ye shall be born, full-grown. There ye also shall have a country, and your country shall be one bearing a name, and ye too shall be named," he said. "Ye shall have children; and when your children have grown larger, then, looking all over this country, ye must tell them about it, teach them about it, naming the country and places, showing them and naming them to your children. 'That is such and such a place, and that is such and such a mountain.' So, when ye have caused them to learn this, teaching them, they shall understand even as ye do yourselves."

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wosip'möni dī'wēbisim pīñ kum'meni ötson'omöni dī'bos-
when passed keep growing many winters when gone over you will
maān'kano," atsoi'a. Adoñ'kan kaān'kano dī'bospem
have fully grown," he said. So and you are one completely grown
puk'mapem," atsoi'am. "Amā'di mī bē'ibö kō'do kömā'-
one who shall be born," he said. "There you also country you
ankano," atsoi'am. "Min'ki kō'dom kan yakö'pem mamā'-
shall have," he said. "Your country and one having a name one that
pem. Mī bēi'bö yakö'pem mamā'ankano," atsoi'a. "Amām'
shall be. You also one having a name you shall be," he said. "That
mai'düm tē'tötö kökit'dom kaān'kano. Min'ki tē'tötö,
man children having you are. Your children,
tetē'bĕ tötö'möni ūniñ' kō'do kō'do tsehē'hekoido yapai'to-
little bigger when children this country country looking about talking to
dom amön'i ko'doi mak'paidom. Amön'i kō'dom yawī'dom.
(them) then country teaching. Then country naming.
Adom' makpapai'tidom tē'tötö min'ki yawī'mapem," atsoi'am.
So causing to be taught teach children your one who shall name," he said.
"'Möyak'öpem kō'doñ kan möm möyak'öpeñ yamān'iñkan
"'Such a name having country is that such a name having mountain is
mö.' Adōñ' kaān'kano mak'papaitini'möni mak'itdom min
that.' So you are when causing to teach teaching you

Then, placing them between his thumb and finger, he snapped them away.

And when he had given countries thus to all that he had counted out, there was one pair left. "Ye also, ye shall be a people speaking differently. There will be a little too many of you for you to have the same sort of a country also. So ye shall have that kind of a country, a great country," he said. "Now, wherever I have passed along, there shall never be a lack of anything," he said, and made motions in all directions. "The country where I have been shall be one where nothing is ever lacking. I have finished talking to you, and I say to you that ye

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yak'at makit'mapem," atsoi'am. Aweten'kan dökö'töusi-
similarly one who shall know," he said. Thereupon and he snapped them across with thumb

totsoia.
and finger.

Adōñ'kan mökī' hem'makyo mēi'bosmadom söt'i awōn'-
So and his counting giving all one was

omtsoia. "Mī bēi'bö," atsoi'a. "Mī mamā'ankano tsai'-
left over. "You also," he said. "You you shall be one

5 tikatwēy'epem mai'düm nuk'ti pī'tom mamā'ankano,"
who talks differently man little too many you shall be,"

atsoi'am. "Mī bēi'bö möyak'apem," atsoi'a. "Uniñ'kan
he said. "You also one who is like," he said. "This and

māā'ndükbem kō'dom ko'doñ kan teteñ' ko'dom," atsoia.
so large country country is large country," he said.

"Amā'di nikī' önō'wonosmöni kan hesi'maat wīī'menmapem,"
"There my when I have been, travelled, and what indeed that which shall not exist,"

atsoi'am. Kâ'do hēwakakti'mototsoia. "Nikī' asmañ ko'dom
he said. World he made motions to in all directions. "My ? world

10 wīī'menmapem ūmā'pem," atsoi'am. "Amā'di min wēwē'-
one that shall not exist one that shall remain," he said. "There you saying

bosdom min kanī'wonom büshū'kitmadom kai'kas," atsoi'a.
completely you until the end (?) making to stay I said," he said.

shall remain where ye are to be born. Ye are the last people; and while ye are to remain where ye are created, I shall return, and stay there. When this world becomes bad, I will make it over again; and after I make it, ye shall be born," he said. Long ago Coyote suspected this, they say.

"This world will shake," he said. "This world is spread out flat, the world is not stable. After this world is all made, by and by, after a long time, I will pull this rope a little, then the world shall be firm. I, pulling on my rope, shall make it shake. And now," he said, "there shall be songs, they shall not be lacking, ye shall have

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"Mī kaan'kano kanim' mai'düm," atsoi'am. "Amā'di min
"You you are last man," he said. "There you
büshū'kitweten yewē'dom büs'makas," atsoi'am. "Amām'
having made to stay going back I shall stay," he said. "That
ūniñ' kâ'dom yahā'menmöni yadök'dömākas. Amām'
this world when not good I shall make over. That
yadök'dökis (a)mam hē'ki pukmā'ankano," atsoi'am.
I make over that after you will be born," he said.
Wē'pam-mai'dü hes'men hūp'aitsoia. Adom' mai'tsoia.
Coyote-Man long ago he guessed, thought. So they said.
"Amā'di ūniñ' kō'doñkan tiyök'mapem," atsoi'am.
"There this world and one that shall tremble," he said.
"Ūniñ' kâ'dom öpĕ' banhöt'anudom kakan' kâ'do petil'kit-
"This world all being flat, thin it is world not being
menwet," atsoi'am. "Amā'di ūniñ' ko'do yabos'weten
stable," he said. "There this world having completely created
tsai'men ebö'dom ūniñ' kūkū' wikū'kumakasi'," atsoi'a.
by and by after a while (?) this rope I shall pull now and then," he said.
"As möni ūniñ' kâ'dom hē'tilkitmakan," atsoi'am. "Nikī'
"Was then this world will be stable," he said. "My
kūkū' kas wikū''kūdom tiyök'timapem," atsoi'am. Aweten'
rope I am pulling now and then one that shall cause to tremble," he said. Thereupon

them." And he sang, and kept on singing until he ceased singing. "Ye mortal men shall have this song," he said, and then he sang another; and singing many different songs, he walked along, kept walking until he reached the middle of the world; and there, sitting down over across from it, he remained.

But, in making the world, Robin-Man sang that which was pleasant to hear. He, they say, was the first created person, — a man whose song passed across the valleys, a man who found the world, a man who in the olden time sang very beautifully-sounding songs. And Earth-Maker, going along, and having passed by the middle of

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"Sū!" atsoi'a. "Solim' ūmā'kan," atsoi'am. "Wīī'men-
"Enough!" he said. "Songs there shall be," he said. "They shall not
makan," atsoi'am. "Kömā'ankano minsöm'," atsoi'am.
exist," he said. "Ye shall have ye," he said.
Awet'en sol'tsoia sol'ebisim sol'ebisim solhē'kitsoia. Aweten',
Thereupon he sang kept singing kept singing finished singing. Thereupon,
"Ūnim' sol'i minsöm' wōn'om mai'düm kömā'ankano,"
"These songs ye mortal men ye shall have,"
atsoi'a. Awet'en bēi' tsai'i sol'tsoiam. Awet'en tsaii'
he said. Thereupon again another he sang. Thereupon another
sol'dom öyē'tsoia. Öyē'wēbisim ko'do es'todi okit'kanim
singing he went on. Kept going world middle at having reached
öno'dom mödī' obö'asino bödoi'dom büs'tsoia.
going on there opposite sitting down he remained.
Amet' ko'do yan'todom tsiwis'polotkömmai'düm ökau'-
But world creating mantle-sticking-on man one that
pintipé sol'tsoiam. Möm matsoi'am yahoi'apem mai'düm
is pretty he sang. He they said one first made man
to hear
o pōū'tsonoñkoyō'köpem mai'düm möm matsoi'am. Kawī'-
one going across valley (?) man he they said. Earth
tdepem mai'dü tetet' ökau'pintidom soli' betē'itom solī'
who sees man very pretty to hear song myth songs
sol'pem mai'düm. Amā'dikan Ko'doyapem öno'dom ko'do
one who sings man. There and Earth-Maker going on world

shall remain where ye are to be born. Ye are the last people; and while ye are to remain where ye are created, I shall return, and stay there. When this world becomes bad, I will make it over again; and after I make it, ye shall be born," he said. Long ago Coyote suspected this, they say.

"This world will shake," he said. "This world is spread out flat, the world is not stable. After this world is all made, by and by, after a long time, I will pull this rope a little, then the world shall be firm. I, pulling on my rope, shall make it shake. And now," he said, "there shall be songs, they shall not be lacking, ye shall have

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"Mī kaan'kano kanim' mai'düm," atsoi'am. "Amā'di min
"You you are last man," he said. "There you
büshū'kitweten yewē'dom büs'makas," atsoi'am. "Amām'
having made to stay going back I shall stay," he said. "That
ūniñ' kâ'dom yahā'menmöni yadök'dömākas. Amām'
this world when not good I shall make over. That
yadök'dökis (a)mam hē'ki pukmā'ankano," atsoi'am.
I make over that after you will be born," he said.
Wē'pam-mai'dü hes'men hūp'aitsoia. Adom' mai'tsoia.
Coyote-Man long ago he guessed, thought. So they said.
"Amā'di ūniñ' kō'doñkan tiyök'mapem," atsoi'am.
"There this world and one that shall tremble," he said.
"Ūniñ' kâ'dom öpē' banhöt'anudom kakan' kâ'do petil'kit-
"This world all being flat, thin it is world not being
menwet," atsoi'am. "Amā'di ūniñ' ko'do yabos'weten
stable," he said. "There this world having completely created
tsai'men ebö'dom ūniñ' kūkū' wikū'kumakasi'," atsoi'a.
by and by after a while (?) this rope I shall pull now and then," he said.
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es'to öwal'aweten hŏbō hakit'dom büs'tsoia. Kanī'woi
middle having gone past house building remained. End as far as
ödik'notsoia. Kanim' matsoi'am.
he arrived. The end, they said.

2. Creation Myth. — Part II.

Ūnī'nanten ūnim' pokō'ki hin'koiköm kanai'wositodikan betē'men betē'itodi betē'im öno'doitsoia. Ūnī'nan kâ'do helai'tapéé matsoi'a. "Nī ūniñ' kâdoi'di wē'pam-mai'düm ūniñ' kâ'do öno'dom ūniñ' kâ'do wi'hyamā'kas," atsoi'a. Amön'i, "Hēu! hēu!" atsoi'a. "Kaa'pe wē'yedom ūniñ' kâ'doidi wīī'māñkano," atsoi'a. Amön'ikan mömö' kaai'möni öno'doitsoia. Öno'doidoñkan ökoi'tsoia.

Atset'kan bö'ye wē'yetsoia. Yepō'niñkan höhwē'tsoia höhwē'yebisim mökī' mai'dü wē'yedom wē'yetsoia. Amön'i söt'im yepōn'im p'un'tsoiam p'un'ebisim betē'itodi hesan'beñ kâdoi'diwet mai'düki büs'peñ kâ'doidi p'un'emadom p'un'tsoia. Mai'düki büs'kömtikoi'di hem'mamaknotsoi'a. Wala'si hem'akdom p'un'tsoia.

Awē'bisiñkan tawal'bostsoia. Awet'en "Su!" atsoi'a. "Mī önop' möñ kâ'doidi," atsoi'a. "Pokō'ki hin'tsonoködi önop'," atsoi'a. "Kâ'domtsandi önop'," atsoi'a. "Mai'düki büs'kömtikoi'di önop'" atsoi'a. "Mī' unim' kâ'dom belē'udi ösī'top," atsoi'a. "Mai'düki büs'kömtikoi'di önop'," atsoi'a. "Mī unim' ek'dadoiködi önop'," atsoi'a. "Unim' pokō'ki hin'koikömnantedi unim' ekim' pokom' hinā'etaköm kana'wositodi önopi'," atsoi'a. "Wōn'om mai'düki büs'köñ kâ'do ötai'menwet önopada'," atsoi'a. Adom' yepōn'im we'yetsoia. "Tsebo' nikī'," atsoi'a. "Yapai'totokasi," atsoi'a.

Amön'i ökoi'tsoia. Ökoi'pem tsai'men okī'kitoyetsoia. Amām' helū'nini ekda' wosip'tset möim kâ'doinak öpek'-

the world, made a house for himself, and remained there. That is as far as he went. That is all, they say.

2. Creation Myth. — Part II.

Over there, just across from where the sun goes down, long ago, in the olden time, a supernatural being went along. "From this place let us gamble for the world!" said he. "In this world I am Coyote, and, going about this world, I shall spoil it," he said. Then, "Well, well!" said the other, "if you talk that way, you will cease to be in this world." And when he had spoken thus to him, Coyote went on, and, going on, went away.

Meanwhile people declared a feast. The chief addressed them, he kept haranguing his people, he talked. One chief made knotted strings. He made strings, in that olden time, for as many countries, as many dwelling-places of men, as there were; he made knotted strings, that these might be given to them. He counted the dwelling-places of men; and, counting his strings, he made them.

By and by he finished his work. Then said he, "It is well. — Do you go to that country. Go to the west. — Do you go to the northwest, go to the places where men live. — Do you go through to the north, go to the dwelling-places of men. — Do you go to the east. — Do you go to the south, where the sun turns to go down, where it goes straight over. — Do ye all go, not missing any of men's abiding-places," said he. So the chief said. "Let them (come to) see me. I will talk with them," said Earth-Maker.

Then they went away, and, going, after a time they returned. After a few days were past, from all countries

andükbem kä'doinan okit'soia. Okit'ebisim okit'ebisim okit'bostsoia. Okit'bostiweten yepōn'im mai'dum höh'wetsoia.

"Hēu!" atsoi'a. "Yahañ' kâ'do wē'yekas," atsoi'a. "Ūniñ' kâ'dom yahā'bo akā'si," atsoia. Has'möni wī'yekan. "Hesā'dom unim' wōn'ökōñ ku'tötöm mapem' mökan pökö'kinumakadĕ akān' nikī'," atsoi'a. "Wōn'ökōñ ku'tötōñkan wō'nödom wōn'ōmapem akān' nikī'," atsoi'a. "Hesā'dommaka' wōn'ōpem bē'i önoi'mapem kaā'menmapeñ'kano akān' nikī'," atsoi'a.

"Nī kas hes'menim mai'düm betē'menkan betē'memenködi wōn'ödom wönöta' apā'aikan. Amām' upē'di kaañ'kano wōn'ōpem tū'itsenodom söwē'wedoiweten tös'wonō'yemenmapem möñ'kan wōn'ökōñ kâ'da yawo'nopem," atsoi'a. "Mömöm' as wōn'ötsoikan amāñkan mökan'im honwē'domkökan önoi'dom amen'mapeñkökan' homōn'immaati," atsoi'a. "Akān' nikī'," atsoi'a.

"Amām' ūniñ' kâ'do ösī'toyedom ūniñ' kâ'do tsebök'makas akān' nikī'," atsoi'a. "Amöni wasō'kas," atsoi'a. "Nikī' mai'düm min'söm ūniñ' kâ'dom yū'motodi ūnim' momim' nom'botson'opem batā'tasimotodi oket'wonommā'ñkano min'söm," atsoi'a. "Öpek'andükbe kâ'doidi min'söm wē'pa wōn'ötipada'," atsoi'a. "Tetet' yahā'menkan wasa'kan," atsoi'a. "Hesī'maat nik tik'tsemenkan," atsoi'a.

"'Min'söki kas wōn'ötimenmapem amā'di min'söm nik yepōn'im mai'dü wasō'tidom kaāñ'kano minsö'wet ūniñ' kâ'do sikes'dom yahā'tidom kâ'doikömen'mapem,' akān' nikī', atsoi'a. '"Tetēm' yepōn'i on'koitsoikan." Adom' nik öpek'andükbem kâ'dom yöwai'tokönan wē'yekinutodom nik nuk'papai'menmakan,' akān' nikī'," atsoi'a.

"Mömöm wē'pam-mai'düm hap on'koitiustsoi'kan. 'Adōñ'kan nik yepōn'im mai'dümmaat hesī'maat makit'menpe yakwē'dom nuk'papai'menmapem" atsoi'a. Akān' nikī',' atsoi'a. "Awet'en wasö'koikan," atsoi'a. "Nī yahat' wē'-

people came to that place. They kept coming, kept coming until they all arrived. And when they had all come, the chief addressed them.

"Well," said he, "I spoke for a good world. 'Let the world be good!' I said to him (Coyote). Then he said, 'No! Why should these mortal animals come to life?' he said to me. 'Mortal animals, when they die, shall be dead,' he told me. 'Why, when one is dead, should he again walk about? You shall not fix it that way,' he said to me," said Earth-Maker.

"'I was the oldest in the olden time, and if a person died, he must be dead,' he said. 'Everywhere, when ye die, ye shall not awake, or rise up or stand about. This has been made a mortal world,' he said. 'If a person has died, then that same person shall not be living or going about, whoever he may be.' So he told me," said Earth-Maker.

"Then he said to me, 'Travelling throughout the world, I shall examine it.' Then I grew angry," said Earth-Maker. "My people, ye must seek all around this world, to the very edge where the water flows about it. In every country ye must kill Coyote. He is very evil, he is bad. He would not believe me in anything."

"'It was your (wish that) people should not die. You make me, a chief, angry. You alone (wish) to fix up this world, to make it good. You shall never have a country,' he said to me. '"He overcame the great chief," so they will be saying of me everywhere, wherever the world extends; they shall not laugh at me,' he said to me.

"That Coyote-Man conquered himself (?). 'I am indeed a chief, and they shall not laugh at me for seeming to know nothing,' said he to me. Then he went off angry," said Earth-Maker. "I spoke well. 'Mortal men shall not

kas," atsoi'a. "'Wōn'om mai'düm wīī'menköm mata' akā'si,"' atsoi'a. "'Hesā'dowetmaat wōn'ōtset mom'di wōwō'tsonomöni bēn'ekto tū'itsenoköm mata' adom' nī wē'yekasi,' atsoi'a. "Ās'tset onō' mökī' ōō'ölömdom 'Kaā'menmapeñkökan', wasā' kaiañ'kano wē'yedom. Hesā'dom maka' wōn'ōweten bēn'ekto önoi'mapem,' akān' nik'ī," atsoi'a.

"Amām' min'ki mai'dü wē'yebēnĕ," atsoi'a. "Ūnī'nan öpin'im mai'düm," atsoi'a. "Mī wē'yebēnĕ min'ki mai'düm," atsoi'a. "Ūnim' pokō'ki kötson'okönantĕdim mai'düm mī yepōn'im mai'düm kaā'ñkano," atsoi'a. "Mī ūnī'nan ösī'topinim mai'düm wē'yebēnĕĕ min'ki mai'dü, atsoi'a. "Mösem' mai'dü haai' botop'aiyaha'kan," atsoi'a. "Mī ūnim' ek'dadoikönan ön'pinpem mai'düm wē'yebēnĕĕ min'ki mai'dü," atsoi'a. "Öpek'aniñ kâ'doidi tös'bokitnobēn'ĕĕ min'söm," atsoi'a. Amön'i "Hēu!" atsoi'a. "Wē'pa wōn'ōtidoidom wōn'ōtiweten pinhē'yetape" atsoi'a. "Tsö'yim ek'im tsö'yim ek'i wosip'tset pelil'ipnomendom wōn'ōtibosköen'kes atā'pe," atsoi'a.

"Mömen'tapo," atsoi'a, "Ūnī' wē'paki tsutsū'wono pitī'wono öpek'ani min'söm atām'pada," atsoi'a. "Bawa'wonope kā'apepe min'söm wonō'nomenpada'," atsoi'a. "Kâ'domtikdi min'söm atām'pada," atsoi'a. Amön'i "Hēu!" atsoi'a.

Atset' wē'pam hoko'titobosiñkanim öno'doitsoia ökoi'tsoia. Ūnim' pokō'ki kö'tsonokönan'tedi önō'tsoia. Has'tsoiam dö has'paitsoia bewes'tsoia señ'kösdimaat ömit'soia. Mödi' bewes'tsoia tsutsū'paitsoia sēu'di maat popom' osöm' popom' osö'dimaat töp'tatsoia amā'dimaat has'tsoia; awet'en betek'sipweten ökoi'tsoia.

Homō'bokitmendi tsutsū'paitsoia, bewes'tsoia. Öpek'ano han'odom bö'dam-mai'düki kâ'doinantedi öpek'ano hatson'o-

be destroyed,' I told him," said Earth-Maker. "'From whatever cause they die, if they are laid at length in the water, in the morning they shall awake.' Thus I spake. When I had spoken, he shook his head. 'It is not going to be that way. You speak evil. How can it be, that, after one is dead, he shall go about again in the morning?' he said to me."

(Continuing,) "Ye had better tell that to your people," said Earth-Maker. "Ye who go from hence, you had better tell your people. — You are chief of these western people. — You who come here from the north had better tell your people. — You who come from the east, had better tell your people. — In all countries ye ought to stand about (and watch)," said Earth-Maker. Then they replied, "Yes." — "In killing Coyote, after having killed him, ye must listen," said Earth-Maker; "and if four days are past and there is no howling, let it be said that ye have killed him utterly.

"And at the same time ye must hunt out every place where Coyote has urinated or defecated. Wherever he has scratched up the earth, those places ye must not miss. Ye must hunt all over the country." Then they answered, "Yes."

Meanwhile Coyote, when his dispute (with Earth-Maker) had come to an end, started and went away. He went towards the west. He urinated against the bushes, he scratched up the earth, he went into the thick brush on river-bars, he scratched there, he urinated upon them. Even in the rivers, where bunches of grass grew, he jumped upon these bunches of grass, and there he urinated; then, having jumped out again, he went away.

Upon every kind of a thing he urinated, he scratched. Going everywhere, he went through the country of the

tsoia. Hum'botmenim dö'di öpek'anbedi tsustū'paidom bewes'dom ha ökoi'tsoia. Öpek'ano hatson'odom ek'dadoiködi ötsop'intsoia. Añ'kanim ūniñ' kâ'do es'to öpin'tsoia; öpin'dom ūniñ' kâ'do es'to ömit'kapintset mai'düki mömö yā^{h}'patdoimen'pe kaan'tekitsoia.

Atset' anī'di mai'düm wē'yebostsoia, añ'kanim öwai'totsoia. Mā'wikEm yepō'nim mai'düm mökī' mai'düni hehē' önō'tsoia. Ūniñ' kâ'doidi öpek'andükpem kâ'doidi witip'waitotsoia. Awet'en atam'tsoia, tsutsū'wonotitsoia, pitī'wonotitsoia, behes'wonotitsoia, öpek'andükbem kâ'doidi kâ'do önō'tsoia.

Hatam'ekinuwēbisim has wōn'ōtitsoia. Öpek'aniñ kâ'do hatam'dom wīī'tidom, hesī'maat tsemen'dom, tsebos'dom yahā'tidom, hesī'maat yatsē'menwet, öpek'aniluti maha'mototsoia. Mömöt' wē'pam mai'dü don'bosdom hoi'wihamotō'tsoia.

Awet'en möim mai'düm bomom' öpek'anim wök'dimotō'lutweten, öno'doitsoia. Hoi'wiha'sitodom momim' batas'di hoi'wihadik'notsoia. Añ'kanim hoi'wiha[redacted]es'to wē'aka, nuk'tim on'kösdobe hukitweten bödoi'tatitsoia. "Ūnī'di wōn'ōmān'kano," atsoi'a. Öpek'ani wēwē'di tetet' hū'kesyopadañ'kano, amām' ūnī'di okō'wōnōdom wōnōmāñ'kano," atsoi'a.

Amön'i "Hēu!" atsoi'a. "Nik min'söm yepōn'im mai'dü wōn'ōtidom. Min'södököm yepōn' yahākā'," atsoi'a. Nikdökö öpek'anbem kâ'doinan nuk'papaimakökan haai'tsoia; adom' min mömöñ'kan öpek'anbem kâ'doinak wasai'amā'pem hūk'eswalau'pem amā'kan min," atsoi'a. Awet'en wēwē'menwet büs'tsoi'a.

Atse't öyē'tsoia, öyē'webisim, haiyē'webisim, hasip'tsoia. Añ'kanim "Sū!" atsoi'a. "Öpek'andökbem kâ'doidi min'söm pinhē'yepada'," atsoi'a. "Tsö'yim ek'im wosip'tset, min'söm pin'menimöni, wōn'ōbosdom mamā'kan," atsoi'a.

northern people, urinating on every kind of bush, scratching everywhere. Going about everywhere, he came across over toward the east. At last he came to the middle of the world; and, coming to the middle of the world, he came as far as where people did not run after him (?).

Meanwhile, far over there, the people finished talking, and at last they dispersed. Five chiefs went with their people. In this country, in all countries, they spread out widely. Then they searched for the places where Coyote had urinated, where he had defecated, where he had scratched, going to all countries all over the world.

Hunting about continually, they destroyed them. Hunting over all countries, they destroyed Coyote's droppings, not missing any, seeing them all, fixing up (the country) well, not leaving anything. They brought every single one together. They found every one, and brought them all together.

Then that crowd of people, all of them, having gathered them into one place, went on. Leading Coyote along, they led him to the edge of the water. Then leading him along, close by the centre, having made an islet, they made the Coyote sit upon it. "Here you shall die," they said. "In all speech you are the cleverest; so here, starving, you shall die."

Thereupon Coyote answered, "Yes. Ye chiefs are bringing about my death. Ye alone wish to be chiefs. As for me, they shall only laugh at me from all parts of the world; but of you, they will say to all countries that ye are the ones who shall say evil and are the most clever." So said Coyote, and then remained silent.

Meanwhile the others returned, kept returning, kept coming back, came across (to their starting-point). Finally Earth-Maker said, "Listen! In all countries ye must listen. When four days are past, if ye do not hear anything, he

Amön'i mai'sem ökoi'tsoia. Söt'im po, bēn'ekto pinhē'-yetset, hon'maktintsoia. Bē'iböm tsai'in bēn'ekto, pinhē'-yetsoia, atset' hon'maktintsoia.

Atset' wē'pam-mai'düm hūk'oi büs'tsoia. Awet'en ayā'-tan, pitī'tsoia. Hemēm'onō' lök'siptsoia. "Hesā'makades," atsoi'a. "Yahat' nik yapai'topi," atsoi'a. "Hesā'metkaañ'-kano öpek'apedi ayān'wiyatan wōn'ōmapem," atsoi'a. "A! öpek'anbenini ñik kaāñ'kano kaai'pem," atsoi'a. Awet'en hon'kuyatan bē'iböm popom' okö'nöni lök'siptsoia. "Hesā'-makadesi," atsoi'a. "Hesā'nudom hon'wēmakadesi," astoi'a. "Yahat' nik wē'yepi," atsoia.

"Hesā'met kaāñ'kano ti'ukim makö'nodom, kâ'dom ek'-dakitdom, ti'udoidom wös'doinotset wökan'uhadoi'nodom hasip'mapem," atsoi'a. "Awet'en kaañ'kano pelip'mapem," atsoi'a. "Anim'möni min'ki es'toñ kös'dimaat tsutsū'wono-nima, behes'wononima popom' osö'dimaat haswonō'nimam amām'maat kökan' min peda'tomapem," atsoi'a.

Amön'ikan "Möm ap'te nik maai'köm tetet' nik yahat' wē'köm," atsoi'a. Tsu'ktsuktsoia. Awet'en mökan' hayā'-tsoia, awet'en möim hemēm' onō'ni kadop'tsiktsoia. Amām' kâ'dom ek'domadom, banā'nakitset ti'ukim wös'doitsoia. Astet' wökā'tiudoitsoiam, ti'uyewebisim ködoi'menīn'upe wös'siptsoia.

Awet'en watā' tös'bokitweten pelip'dotsoia. Amön'i mayā'ken hadā'na pedā'totsoia. Bē'iböm tsai'na pedā'to-tsoia, mökī' tsumim'maat, mökī' behes'wonommaat, mökī' lök'sipwonom'maat peda'totsoia. Amön'i möim mai'düm bomom' wē'yetsoia. "Wōn'ōtibosmen wōn'ōköenkes asī'," atsoi'a. "Möim mak'paipe mak'paidom tsö'yim ek'i pelip'-menta," atsoi'a. "Amām'atset sāp'wim bēn'ektom wosip'-tset pelip'tsoia."

Amön'i mai'sem yekoi'tototsoia. "Wōn'ōmenkökan asī',"

will be wholly dead." So they went off. (After) one night, in the morning, while they listened, there was no noise. Again the next morning they listened, and there was no noise.

Meanwhile Coyote still remained (on the islet). And after he had spoken, he defecated. A gopher-head popped out. "What shall I do?" said Coyote. "Speak favorably to me." — "(?) (?) (?), you will die (?)," it said. "Ah! You always talk that way to me," said Coyote. Then, after having strained again, a bunch of grass popped out. "What shall I do?" said Coyote. "How can I save my life? Speak favorably to me."

"Why don't you make yourself like fog, and just at dawn, as the fog rises, while it floats up, mix with it and drift along, and thus you shall get across (to land)? Then you must cry out, and from where you urinated in the middle of a river-bar, where you scratched, where you urinated on the grass-bunch, it will answer you."

Then Coyote said, "He is one who (acts) that way toward me; he talks very well to me! Ts-ts-ts!" said he. Then he put it back in the same place, and the gopher-head he put in as a plug. It was just about dawn; and as the light was appearing, the mist lifted. Meanwhile he, as one with the fog, rose, kept rising, until just before sun-up he floated across (to the shore).

Thereupon, standing up by the shore, he howled. And from afar they replied. Again from another place they replied; his urine indeed, his scratching-place, his excrements, they answered. Then the people said, "We killed, (but) did not kill all. It was determined that he should not cry out for four days. And yet three days being past, he cried out."

So they spoke to one another, and said, "He is not

atsoi'a. "Pelip'kan asī'," atsoi'a· "Bē'iböm min'som yāʰ'-patdoi," atsoi'a. "Öpek'aniñ kâ'doidi min'söm ö'motopi," atsoi'a. "Wonō'ben min'söm," atsoi'a. "Kanī'wonom mak'wonope," atsoi'a. Amön'ikan yāʰpatdoitsoi. Öpek'-andükbe kâ'doidi önō'tsoia; öpek'anim önō'webisiñkan tsai'men bata'mototsoia. Öpek'anim mayā'ken tsutsū'wono, bödoi'wonope, homō'bokitnomeni hes ö'pimototsoia.

Awet'en tapō' mayā'ken mai'sem öno'doitsoia. Tetē' mayā'ken tsa hūkit'soia, amā'di mayā'ken büs'tsoia, tsa' es'to di'mototitsoia. Amön'i mayā'ken tös'wewebistsoi'a, tös'bokit'weten dīmotō'timöni. Awet'en mayā'ken mai'sem wē'yetsoia. "Sū!" atsoi'a. "Kanim' mata'," atsoi'a. "Ūnim' nisē' on'koidom kanim' mata'," atsoi'a. "Bē'iböm sikāl'-amentapĕĕ," atsoi'a. "Tsö'yim bēn'ekto pelil'ipnomendom pin'timapem kūlū'möni 'wōn'ōkökan' adom' min'söm yapai'-totokinumāñ'kano," atsoi'a. Awet'en mai'sem ökoi'koitsoia, öpek'anbem kâ'doidi pinhē'yetsoia.

Astet'kan möi mak'maköm-mai'düm kai'okitekoitsoi'a. Añ'kaniñkan möi tsa bō'datotsoia, bō'datowē'bisim bō'da-towē'bisim kūlū'möni ökoi'tsoia. Bē'iböm kâ'dom ekda'-möni kaiokit'ekoitsoia, bō'datowē'bisim kūlū'möni ökoi'tsoia, kai'koiyekoi'tsoia. Bē'iböm kâ'dom ekda'möni kaiokit'-ekoitsoia bō'datowē'koitsoia bō'datowē'bisiñkan möi bepel'-koitsoia. Wē'belbeltsoia "Hēu!" atsoi'a. "Popo'sim tetē'-bĕmaat bekel," atsoi'a. Amön'ikan kelem'boweten kai'ko-wekoi'tsoia. Kaio'kitmentsono'tsoia.

"Tetet' hapa' wasam' nī," atsoi'a. "Yahat' yahām'enim hapa' nī," atsoi'a. "Hesā'möni wewē'menwet tsenü'men-yakesi," atsoi'a. Awet'enkan tas'tsoia tas'ebisiñkan möim hemēm' onō' lök'siptsoia. "Hesā'makadesi," atsoi'a.

dead. He is crying out." (Then Earth-Maker) said, "Ye must go after him again. In all lands ye must come together. Ye must not lose him. Try for the last time (?)." Then they went after him (Coyote). They went in every land. All the time they kept travelling about, and by and by they gathered (his droppings) together. Every place where he had urinated, where he had defecated, every sort of thing that he had done, they brought together.

When that had been done, they went off. They made a great tree grow, and therein they made him (Coyote) s[illegible]y, in the centre of the tree, which they made to enclose h[illegible] on all sides. And Coyote remained (in it) standing; a[illegible], having stood, it grew to enclose him on all sides. [illegible]n they spoke to him, saying, "Now, that shall be the [illegible] (*of you*). *This* shall put an end to (your) conquering us. Again (you) shall not trouble (us). (If) for four mornings he does not cry out, cannot make you hear, then in the evening, 'He is dead,' thus ye will say to one another." Then they went off, and in every land they listened.

Meanwhile the Piliated-Woodpecker came there flying. He tapped upon that tree, kept tapping, kept tapping, and, when it came night, went away. Again, when it was dawn, he came flying, kept tapping, and, when it grew dark, went away, flew off. Again, when it grew light, he came flying, tapped away, kept tapping until he made a hole through. Coyote saw something moving through the hole, and said, "Well my cousin, make the hole a little bigger." Thereupon, having stamped upon the hollow tree, he flew off. He did not fly back again.

"I did very wrong," said Coyote. "I did (what was) not at all good. Why didn't I watch without saying anything?" Then he grunted, kept grunting until that gopher-head came out. "What shall I do?" said Coyote.

"Yahat' nik hal'menwet wē'yepi," atsoi'a. Amön'ikan wē'yetsoia. "Hesā'menwet kaañ'kano ūnī'di öpek'anuyatan wön'ōmapem," atsoi'a "Mī as kaū'sano sut'ūnimaat yahat' wē'yemenpem," atsoi'a. "Öpek'anbenini kaai'köm," atsoi'a. Awet'en söt'im bē'i lök'siptsoia. "Hesā'makadesī'," atsoi'a. "Yahat' nik wem'tiki wē'ye," atsoi'a. Amön'i "Hēu!" atsoi'a. "Hesā'menwet kaañ'kano ti'ukim makö'nodom, wösī'yewebisim wös'ipbosma'pem," atsoi'a. "Adom' kanī' kaā'nudom honwē'numāñ'kano," atsoi'a.

Amön'ikan "Hēu!" atsoi'a. "Mī hap'tĕ nik öpek'anbenini yahat' wē'yepem tenĕ'," atsoi'a. Awet'enkan wusī'tsoia, wusī'yewebisiñkan wusip'bostsoia. Amāñ'kan ek'dabosmadom, kanim' bēn'ekto kan, pelip'ekoitsoia; kâ'dom ekdā'yedom yodā'daltsopintset' pelip'ekoitsoia.

Bē'iböm pedā'towekoitsoi'a öpek'anbem kâ'doina pelip'ekoitsoi'a. Awön'opeñkan möi mai'tsoia. Wē'ba wō'möni pīm yakwē'to betē'itodi, mökī' tsutsū'wonomaat, mökī' behes'wonomaat, mökī' wöpö'pölamtowon'omaat lök'sipwonom, mökī' awön'opemmaat pedā'todom mai'tsoia. Amām' bomom' mai'tsoiam bē'i atsek'womöni howā'wadom pīm yakwē'to möm bomom'maat.

Amön'ikan bē'iböm wē'yetsoia. "Yepön'im mai'dü kâ'dom yöwai'tokönan nik min'söm tsenō'okiti'," atsoi'a. Amön'ikan mökī' mai'düm yekoi'tsoia. Ökoi'doñkan öpek'aniñ kâ'doidi wē'yekoidom wē'yeösip'tsoia. Aweten'kan yewē'tsoia, adōñ'kan okit'weten büs'tset, okī'kitsoia. Okit'ebisim okit'ebisim ūnim' tsām yamān'im yakbe'tsoia.

Kâ'dom ek'damöni wē'yetsoia. "Tū'itsenoka' min'söm," atsoi'a. "Öpek'nim min'söm tū'itsenoka'," atsoi'a. "Pin'-

"Speak truly to me, do not lie." Then it spoke: "There is nothing for you (to do), after, having staid here forever, (but) to die." — "You have never even once spoken well," said Coyote, "you always say this."

Then another one came out. "What shall I do?" said Coyote. "Surely, speak well to me." — "Yes," it said, "there is nothing for you (to do) but to make yourself like fog, keep passing out (through the hole) until you shall have passed wholly out. Only by doing thus can you save your life."

"Very well," said Coyote. "You are always one who speaks well to me." And thereupon he passed out through the hole, kept passing out, until he had passed completely through. And when it was almost wholly daylight, on the last morning, he howled; as it was dawning, just as it was getting white, he cried out.

Again they answered, from all lands they cried out. They say it was thus at that time. When Coyote was struck (?), it seemed as if there were many in the olden time, (for) the places where he had urinated, where he had scratched, where he had rolled, where he had defecated, answered, they say. The whole lot, they say, at the time when (he was) struck (?) howling, seemed like many.

Then again Earth-Maker spoke. "Do ye cause the chiefs from all over the world to come to see me," said he. And his people went (to call them). And going about, they told them in all countries as they travelled, they told it throughout. They returned; and after they arrived, while they (the messengers) remained there, they (the chiefs) came, one after another. They kept coming, kept coming until (in numbers) they were like the trees upon the mountains.

When the morning came, Earth-Maker spoke. "Wake up! Every one of you wake up, arise! Listen ye (to

kenop min'söm wē'yesi," atsoi'a. "Ūniñ' kâ'dom kâ'dom kadik'mākan," atsoi'a. "Kōm'akan," atsoi'a. "Awet' kō'makan," atsoi'a. "Öpek'anim kâ'do mombudut'sonotimā'kan," atsoi'a. "Niki mai'dü, min'söm yakā' tawal'māñ'kano," atsoi'a. "Tik'pinmāñ'kano nik min'söm," atsoi'a. "Wīī'yemenmā'kan," atsoi'a.

"Wem'tikī' kai'kas wē'yedom kâ'doñ kadik'makan," atsoi'a. "Ūnim' yaman'mantom mombudut'koimöni wē'pammai'düm wīī'makan," atsoi'a. "Atset' min'södököm nikī' mai'düm hon'wēmāñkano," atsoi'a. Amön'i "Hēu!" atsoi'a. Yakā' sikes'tsoia, sikes'tsoia. Atset'kan wē'pam-mai'düm tsai'tikadom, wē'pam yak'tsetimendom ūnim' mai'düm bomō'kan tē'tētsoia. Amön'ikan mai'sem makit'mentsoia.

Yawē'bisim söt'iñ kummen'i wosip'tsoia. Yakā' tso'mempem tawal'tsoia. Mökī' mai'düm tawal'tsoia, kum'memen'kitpotō'tset tsō'pototsoia. Atset' kâ'dom kō'tsoia. Sikes'tsoia sikes'ebisim kâ'doñ kadik'tsoia. Pēn'eñ kum'men tawal'dom tawal'bostsoia.

"Oket'wonopem min'sö," atsoi'a. Amön'ikan "Hēu!" atsoi'a. "Wē'pam-mai'düm okit'böni. Min'söm oket'wonopi," atsoi'a. Amön'ikan "Hēu!" atsoi'a. "Tetet' sikat'amakasi," atsoi'a. Wē'pam mai'tsoia. Atset' mömö' tsesāk'mentsoia. "Wē'pa kas tsesāk'mapem," atsoi'a. "Möm okit'kan amā'peñkökas," atsoi'a. Wē'pammaat mai'tsoia. Amön'ikan "Hēu!" atsoi'a.

Kâ'doñ kadik'tsoia momim' mombomit'soia, höbō'di opit'soia. Yak'di mai'sem hin'doitsoia. "Hesā' min'söpikno maka'," atsoi'a. "Wē'pam ōhē'menkade," atsoi'a. Amön'i "Hēē!" atsoi'a. "Nisē'wetpik'nokaen'kes," atsoi'a.

Hin'doitsoia. Atset' kâ'doñ kadik'tsoia. Öpek'anim

what) I say!" said he. "There shall be rain in this world. There shall be snow, and then it shall snow (again). Over all the world the water shall be made to rise. My people, ye shall make a canoe. Ye must believe what ye hear from me. It shall not fail."

"I am speaking truly, there shall be rain in the world. When the water rises over each one of these mountains, Coyote will be destroyed. Meanwhile ye, and ye only, my people, shall be alive." Then they answered, "Yes." They worked upon the canoe, they prepared it. Meanwhile Coyote being disguised, not looking at all like Coyote, played with all these people. They did not recognize him.

They continued working (on the canoe), and one winter passed. They worked upon the canoe, which was (not yet) [un]burnt (out). His (Earth-Maker's) people worked, and after almost another winter it was nearly burnt out. Then it snowed in the world. They worked upon (the canoe), kept working, and it rained. Working for two winters, they completed the work.

"Ye must look out," said Earth-Maker. And then they replied, "Yes." — "Coyote might come. Ye must look out," said he. Then (one) said, "All right! I will watch closely." And it was Coyote, they say, (who thus spoke.) Meanwhile the others did not recognize him. "I can recognize Coyote," said he. "If he comes, I will tell you." It was indeed Coyote (who spoke), they say. Then Earth-Maker said, "Very well."

It rained in the world. Water came in, it filled the houses. The people rose (with the water) in the canoe. "How is it? Are ye the only ones here? Coyote is not here, is he?" said Earth-Maker. Then they answered, "Yes, only we ourselves are here."

They rose. And meanwhile it rained in the world

yaman'mantokan mombudut'sonotsoia, kâ'dom mom'do. Amön'ikan möi mai'sem hin'sitoyewē'bisim kâ'do tsetsoi'a. Adōñ'kan möi mai'sem hasip'tsoia, yakū'kim-yaman'di. Adōñ'kan hasip'möni "Ā! nik ū'nim kâ'do tses," atsoi'a. Amön'ikan möim tetēm' mai'düm tsekā'katsipweten olä'lekitdom büs'tsoia, wēwē'menwet mödī'kan möi wē'pammai'düm lök'mitset mai'sem öpek'anim mai'düm tisak'menwonō'kötsoia.

"Tetet' kakö'añkano ep'tidom. Amām' tik'bĕ min hun'tas," atsoi'a. "Eböm' min wön'ötimawet wön'ötitsöi'kas. On'koiañ'kano nik," atsoi'a. Atset'kan möm betek'sipim kös'wowonpini yatsatsai'inpintsoia. Amön'ikan "Minsö'ki önō'yahapĕ önō'pada'," atsoi'am mökī' mai'dü. Añ'kaniñkan öno'doiñkanim' mö önnō'tsoia. Añ'kaniñkan obö'nona büs'tsoia. Mö woiñ'kanim.

Atset'kan möim mai'düm öpek'anu hakoi'do ökoi'tsoia. Ekdadoi'köm kâ'dodi ötson'odom, öpek'ano hatson'odom wönö'nöitsopin'dom öpek'ano hapin'dom komō'di. Adom' öpin'tsoia. Amām' öyeñ'kan möim mömö' wasō'pai wön'ōm mai'düdi okit'soia.

Atset'kan külĕ'ni büs'tsoia. "Hēu! nik sām'bōyem, külĕ'kö wasā'timadi kawē'ano külĕ'ni büs'dom," atsoi'a. "Hesā'dom min mai'dümenim yak'apemmaat wasām'tsetipem mai'dümmaat min külok'nonom ökau'tsedom mak'adē yep'ködom," atsoi'a. Amön'i "Nī yahat' tsetipem mai'dümmaat külĕ' wīī'dom," atsoi'a. Awet'en ḅüsi'ditsoia.

"Külĕ' nik hesā'pediwetmaat tsetī'dom mēi'māñkano," atsoi'a. "Nī has kaū'sas tetet' hon'tosdom. Tū'idom nik sikal'atsetkökas tiyök'menwet tū'iköm külĕ'kan tū'ihoiyedom," atsoi'a. "Adoñ' kaañ'kano bēn'ekto külĕ'kan tū'-

Each one of all the mountains was covered by the water, the world was flooded. And they kept drifting about until they saw land. So there they got out, upon Canoe-Mountain (Kedie Peak). And when they had gotten out, Coyote said, "Ah! I saw the ground first." Then that great man (Earth-Maker), after looking at him repeatedly as he went by, remained looking about and looking down, saying nothing. (For) there was that Coyote, who had gotten in (to the canoe), and all the people had failed to recognize him.

"You are very powerful. I (shall) hunt you no more. (Although) for a long time I have been trying to kill you, I have been unable to kill you. You have overcome me," said Earth-Maker. Meanwhile the one who had jumped out (Coyote) came trotting along this way along the ridge. "Go wherever you wish," said the Earth-Maker to his people; and starting off, he went on, and remained across from (that place, toward the south) (?) (?).

Meanwhile that man (Coyote) was continually going farther away. Crossing over towards the east, he continued on; turning around hither, he kept coming this way toward the south. So he came hither. Coming on, he reached that man who had been angry with him.

Now he (Earth-Maker) was living with a wife. "Well, my brother, will it not make trouble for you to be married and be living with a woman? Why should women love and marry you, who do not indeed resemble a man, who are an ugly man? I, who am a good-looking man, am without a wife," said Coyote. So he staid there.

"If you can find a woman anywhere, give her to me," said Coyote. "I myself could hardly endure it (?). They played with me while I slept, (but) I did not move while sleeping with the women for the first time," said Earth-Maker. "By so (doing) you will awake in the morning

itsenomā'pem," atsoi'a. "Amām' tsai'im pō'tapo kaañ'kano sikāl'ayahadom sikāl'amapem," atsoi'a.

"Nī kaas tiyök'menmā'pem," atsoi'a. Amāñ'kan pō'estotset, pēn'em ya'lulu yömö'asitoweten inan'to wokit'soia. Kan ek'dapotō'tset "Hn-hn," awē'koitsoia. Möiñ'kan mömö' sikāl'amöni sikas'aitotsoia, amāñ'kan bēn'ekto möiñ külĕ'tsom wīī'tsoia. Amön'ikan "Wē'pam hapā' nī! tetet' hes'namaat yahā'menpem. Tetet' wasam' mai'dü. Hesā'möni nik wē'yepe tik'tsemenyā'kes," atsoi'a. "Tik'tsedom haai', tetet' yahā'hudoi'kas," atsoi'a. "Adōñ' kas külĕ' wīī'dom," atsoi'a. "Bēi'böñ kaā'menmā'kas. Öpek'anbĕ wēwē' tik'tsemakas," atsoi'a.

Amāñ'kan büs'tsoia. Hum'botmeni sömī' wat'kö kaā'pepekan wōn'ōtidom pedom' büs'tsoia. Kan hun'mokoimā'dom pan'daka mökī' yahā'hatiweten, ökoi'tsoia. Atset' wē'pam-mai'düm büs'tsoia. Atset' unim' tetēm' mai'düm mā'kitmentsoia, tsesak'mentsoia mömöm' wē'pam-mai'düm mayā'ken. Adom' huhē'yetset "Wē'pamenim yāk'atsoia. Amön'i hesā'peñ kâ'doinanwet kâ'dōmaat atam'dom önoi'yepem mayā'ken," ai'kakatsoia. Adom' huhehē'nomentsoia, amāñ'kan mai'tsom büs'tsoia.

Mai'yi humin'dom büs'tsoia. Mai'düm ö'motodom büs'tsoia. Amā'dikan söt'im mai'düm okit'soia. Amön'ikan makō' maiyi' ī'tusweten mē'itsoia. Amön'ikan petsoi'a, peyā'tan tsai'men tös'kadoiñkanim' önō'tsoia. Kan köp'yetidom pedom' hē'yuyetipĕ, "Hēu! makō' wahen'odom pekökan," atsoi'a; añ'kanim möim mai'düm böyök'doidom petsoi'a.

Wē'pam, "A nikī'," atsoi'a. "Yahat' wenemaat suda'kade," atsoi'a. "Tenĕ' min'söm dō'maki," atsoi'a. Adom' söt'i hap'notsoia söt'i bē'iböm hap'notsoia. "Maā'kökan," atsoi'a. "Tetet' lūt'i sudā'kökan," atsoi'a. "Bām'-mai'düm

possessing a wife. The next night you may play with them, may bother them," said he.

"I will not move," said Coyote. So, in the middle of the night, having stepped across (to where Coyote lay), Earth-Maker laid down two flutes, one on each side of him. When it was nearly dawn, Coyote snickered, "Hn, hn!" When they bothered him, he played with them, and in the morning the two women were gone. Then Coyote said, "I am Coyote! Indeed, I am not good for anything, I (am) a very bad man. Why didn't I believe what I was told! If I had believed, I should have been very well off (?) Now I am without a wife. I will not do so again. I shall always believe (what I am told)."

So they remained there, living there, and eating all kinds of deer and ducks, killing and eating that sort of food. Earth-Maker was going to hunt, and, having prepared his bow, he went. Meanwhile Coyote staid (with him). And the great man (Earth-Maker) did not know him, did not recognize Coyote. "This Coyote," he thought, "does not look like Coyote. He has come from some country, and is going about searching for a country," he thought. So he did not think much about it, and they two lived there (together).

They lived there, catching salmon in a net. People were living all about. A man arrived at that place, and having roasted some fish, some salmon, they gave it to him. He ate, and after having eaten, by and by he stood up, and went on. Now, he left some, dropped some while he was eating. "See! He ate, wasting (his) fish," said Coyote; and, gathering it up, he ate it.

"Oh, my!" said he, "it is indeed very good, it is sweet. — You taste it!" He handed over some to a person, gave some to another. "How is it?" said he. "It is very good and sweet," said they. "That was Salt-Man," said

kakö'kan," atsoi'a. "Bin'medoipĕ wōn'ōtiwēdom," atsoi'a. Añ'kanim bin'medoitsoi'a wilek'oitsoiam pai'di pahēk'oitsoia, bēi'dük önō'pemmaat tsetī'mentsoia. Hē'koitsoia.

"Totimen'weti," atsoi'a. "Totimen'wet bin'medoi," atsoi'a. Amön'i bin'mekoitsoia. "Tok'daböni nisē'," atsoi'a. "Motā'pai," atsoi'a. "Hēin'opi min'söm," atsoi'a. "Totimen'wet min'söm bin'medoi," atsoi'a. Yaman'di bölek'wodoidom tsehē'wokoitsoia, wīī'tsoia tsemen'tsoia. "Totimen'weti," atsoi'a. "Wasā'yadom nisē' mayā'ken. Totimen'wet min'söm bin'medoi," atsoi'a.

Witōm'inodom yaman'di bölek'wodoidom, tsehē'wonomöni hes'men anim' koyō'na öt'notsoia. Unim' tetēm' tsā walau'dökbedom hadā' anī' wodik'noweten önō'tsoia. Amön'i, "Hēa!" atsoi'a. "Totimen'wet bin'medoi. Tok'dadom nisē' kakö'kan," atsoi'a. "Bēi'dük ayā'peñ kös'do obus'tsonopemmaat, kaān'te hoi'pai wodau'tikötsoia." Unim' wē'pam bomō' tok'dadom matsoi'a. "Totimen'weti'," atsoi'a. Bin'mekoitsoia.

Koyō' watā' witöm'itsoia. Atset' anī' hes'men ösī'totsoia. "Totimen'weti," atsoi'a. "Tok'daböni nisē'. Totimenwetī'," atsoi'a. Koyō' es'to towoi'kitset ökoi'tsoiam. "Hē'u! tok'dadom haai' nisē' kakö'kan," atsoi'a. Wē'pam mayā'ken mö'tsoia, söā''asdoiweten tam'leptidom mayā'ken, yoduk'dom toliñ' kam'osi mö'tsoia.

Mö'möni mayā'ken öpek'anu han'odom, hēyū'nodom woho'holodoitsoi'a. Bām yep'sabekan wē'pam wōn'ōtitsoia. Awet'enkan ökoi'dom mai'sem ödik'notsoia. Aweten'kan wē'pam wē'yetsoia. "Betē'menkan möi wē'pam bām nenō' wōn'ōtipaai'kan, mökī' mai'dü tok'dabostset." Amā'peñkan

Coyote. "Let us run after him and kill him!" So they ran after him. They ran, they followed his tracks. (Although) he had but just gone by, they could not see him. They followed on.

"Do the best you can," said Coyote. "Do the best you can, run after him." So they ran after him. "He may beat us. Go for him! (?) Run after him, you people! Do the best you can, chase him!" said Coyote. Getting up on top of the mountains, they looked off; (but) he was not there, they did not see him. "Do the best you can," said Coyote. "He may get the better of us. Do the best you can, chase him, you people!"

Running down, they got up on the top of (another) mountain; and when they had looked about, they descended not far from the valley. This (one they were following) was going along, reaching up high above the trees. Then Coyote said, "Yes! Do the best you can, run after him! He is beating us. Just now he went over this point of land, (that is) how far behind he has left us." Coyote was beating them all, it is said. "Do the best you can!" They ran after him.

They ran down to the edge of the valley. Meanwhile he (whom they were chasing) had long before gone on far ahead. "Do the best you can," said Coyote, "he may beat us. Do the best you can." (The fugitive) went on, being now as far off as the middle of the valley. "Now (let us see) if he beats us!" said Coyote. Then he shot, having raised his bow high, sending (the arrow) very fast; and, shooting low, he shot him in the calf of the leg.

When he was shot, he (the fugitive) still went on, fell, and broke all to pieces. And so Coyote killed Salt-Man. And the others, going on, reached the place. Then Coyote spoke, saying, "In the olden time Coyote killed Salt-Old-Man, beating (outrunning) his people. That is what

Atset' yepō'nim wēwē'menwet pin'kenutsoia. Wē'yebosmöni bē'ibö wē'yetsoia. "Wōn'om mai'düñkan tē'tötö kömā'dom, köyā'hadom pö'bemmaat köyā'hadom, yawī'weten mötsō' es'to yömök'itmapem," atsoi'a. "'Külem' pö'bem mamā'ankano,' awet'en," atsoi'a. "Amen'dommaat 'pö'bem mamā'ankano' aweten'," atsoi'a. "Mökī' köyā'hapé yawī'weten yömö'kitpeñkan, bēn'ekto tū'itsenomā'pem tibī'menim, wem'tiki hūk'espem," atsoi'a. "Amön'ikan külok'nonom wasā' hūbök'menwet, tē'tötö kö'ö'yemapem," atsoi'a.

Atset' wē'pam wēwē'menwet pin'kenutsoia. Wē'yebosmöni mömö' bēi wē'yetsoia. "Wōn'om mai'düm külok'nonoñkan tē öhai'yedom amön'i wak'dom tas'dom awē'bisiñkan, wī'nit tē'tötö kömā'pem," atsoi'a. "Amen'doñkan lēi'wom wōn'ōmapem, amön'ikan lēi'wom hon'wēmapem," atsoi'a.

Atset' tetēm' mai'dümbĕ bēi'bö wē'yetsoia. "Hal'büsiñ külok'nonoñkan yep'ködomdökö yepī'kan wökdi'motomāpem," atsoi'a. "Amön'ikan külĕ'wipem mai'düm külĕ'ködomdökö külĕ'kan tū'ikitmapem," atsoi'a. Atsoi'am tetēm' mai'düm. Atset' wē'pam wē'yedoitsoia. "Yepī'wipem külem'maat kan hal'büs teködom amön'i tē'kömapem," atsoi'a. "Wē'pam tsūmi' ben'tsonowonokökan hal'büs tēködom. Adōñ'kan wōn'om mai'düm yep'söm mai'düm külok'nono tsewē'dom, nuk'dom wē'yemapem pö'tötöm mai'düm wök'dimotō'dom," atsoi'a. "Yepī'wipeñ külemmaat bō'di hē'yetoönō'yedom, tē'tötököpeñ külĕ'. Amāñ' külem' tē apan'oyemöni, amön'ikan pö'tötöm mai'düm nuk'dom wē'yedom, tetet' yahat' hubök'mapem," atsoi'a. Atsoi'a wē'pam.

Möim tetēm' mai'düm bēi'bö wē'yetsoia. "Wōn'om mai'düm wōn'ōdom, amön'i wōn'ōtset wōwō'hatsonodom sēu'di, wōwō'tsonomöni mamā'kan hon'wēköm," atsoi'am.

Meanwhile the chief (Earth-Maker) listened in silence. When (the other) had finished talking, he (Earth-Maker) spoke again. "Mortal men, when they shall have children, when they wish to have children, wish to have boys, after dreaming it, they shall lay down (something) between them. 'You shall be a girl-child,' or, 'you shall be a boy,' (they must say). And having named what they desire, and laid it down, in the morning (the child) shall arise, not (being) too small, and having sufficient intelligence. So the women will not feel badly, and shall go about having children," said he.

Meanwhile Coyote listened in silence. When the other had finished speaking, he spoke again. "The women (of) mortal men shall have children, groaning, crying, grunting; and after doing so for a time, they shall fail to have a child (?). And, on the other hand, some shall die, and some shall live."

Then the great man-ling spoke again. "Virgins shall come together with men only after they are married; and single men, only after married, shall sleep with a woman," said the great man. Then Coyote spoke out. "Women without husbands, and virgins, shall have children. If she has stepped across Coyote's urine, a virgin shall have children. So (among) mortal men, the young men, looking at the women, (will) laugh and talk, the young fellows (will do so) when they gather together. Women without husbands will go about cohabiting on the trails, and having children. When such a woman carries about (her) child, then the young folks (will be) smiling and talking, and shall feel very happy," said Coyote.

The great man spoke again. "Mortal men, when they die, if, when they are dead, they are laid at length in the river, then, when they have lain there, they shall be

Awet'en büs'tsoia. Amön'i mömö' bē'im wē'pam wēwē'tsoia. "Wōn'ōdom amön'ikan wōn'ōmapem. Amön'ikan kauim' kanai'di tam'mapem," atsoi'a. "Wōn'ōpemmaatkökan bēn'ek önoi'menmapem," atsoi'a. "Wōn'ōdom amön'i wōn'ōmākan," atsoi'a. "Kul'dom amön'ikan kul'dom mamā'pem," atsoi'a. "Adōñ'kan lol'mapem," atsoi'a. "Tsakām' onō'dom amön'ikan tsakām' onō'mapem," atsoi'a. "Möyā'katim mapeñ'kökan hinī' bēi'bö," atsoi'a. "Tsakām'ni kan böm'hēlotodom wak'dom yepein'timapem," atsoi'a. Amām'maat hukit'sikdom, tsai'im mai'düm pūl'idom, amön'i tetet' yahat' hūbök'dom, yahat' hūbök'mapem," atsoi'a.

"Yep'söñ kan möyak'amapem," atsoi'a. "Söt'im mai'dümmaat sap'wininimaaat, pēn'eninimaatkan kul'dom tsai külē'ködom pūl'idom, amön'i pī külē'ködom tetet' yahat' hūbök'mapem," atsoi'a. "Külem' bēi'bö pī kūl'dom, amet' tsai' yep'kölēledoñkan yahā'mapem," atsoi'a. "Yepōn'im haai' yahā' wē'yeyahakan," atsoi'a. "Mī haai yepōn'immaat wōn'om mai'düki yahat' hūbök'dom nuk'mape wē'yemenañkano," atsoi'a. "Amet' hai nī wōn'om mai'düki nuk'dom yahat' hūbök'dom, ökau'tseusmā'pe wē'yekas," atsoi'a. "Külok'nono kiū'" atsoi'a.

"Nenō'nopem mai'dümmaat bēi'dükiñ külē' oiö'paidoñkan, pö'bem mai'düm yakhūbök'mapem; külok'nonom bēi'bö möyak'amapeñkan," atsoi'a. "Nī hai yepōn'im. Adom' tetet yahā' wē'yekas," atsoi'a. Atsoi'a wē'pam. Amön'i möim yepōn'im wēwē'menwet büs'tsoia. "Mī haai' öpek'anbenini nik on'kokoitoañ'kano, amām' wē'yemenwet wōn'ōköñ kâ'dom mabō'," atsoi'a. Möm tetēm' mai'düm huhē'yeto kaai'kakatsoia. An'kanim wasā'sa mökī' hes'bobopai'tsoia, an'kanim öno'doitsoia. Momim' bō'di pēn'em tsakā'tsaka inan'todi yömö'kitsoia. An'kanim öpin'tsoia.

Tik'tĕ öpin'tset möim yaham' pö'bem mökī' woiō'menkömmaat, "Momī' hewīn'opi," atsoi'a. Amön'i hē'okitsoia.

alive again." Then he remained (silent). And Coyote again spoke to him. "When they die, they shall be dead. They shall be buried under the ground. When they are indeed dead, they shall not go about again next day. Dying, they shall be dead," said he. "And being widowed, they shall be widows. They shall weep. They shall go about with pitch upon their head, and they shall do the same with their face also. Smearing their faces with pitch, they shall make a noise, weeping. And then she indeed shall forget (her loss), and, marrying another man, shall feel happy, shall feel very happy."

"Husbands shall do the same," said he. "One man (may be) made a widower three times or twice, and taking another wife, shall, having many wives, feel very happy. A woman also, being widowed many times, may yet take another husband, and shall be happy. If (one is) a chief, he should say what is good. If you are a chief, you do not speak [decree] mortal men's happiness and laughter. But I, I speak (for) mortal men's laughing and feeling happy and admiring themselves (?). Women also."

"An old man indeed, when he loves a new woman, shall feel as if he were a young fellow; and women also shall feel the same way. I am a chief. I speak very well," said Coyote. Then the chief (Earth-Maker) remained silent. "Since every time you have overcome me, without my decreeing it it shall be a mortal world," he said. That great man, thinking, thought thus. Then he gathered up his things and went off. On the water-trail he laid down two scouring rushes, one on either side. And then he came hitherwards.

When he had come but a little ways, (Coyote) said to that good boy, his boy whom he had never sent outside,

Amām' öt'pintset möim tsakā'tsakam sokot'köpem hūs'köm yakā'dom, mē^{h}'yodoiñkanim möim tē wōn'ōtitsoia.

Amön'i wē'pam pelip'tsoia, "Bēi'böm kaai'menköm matā'si," atsoi'a. "Yewē'," atsoi'a. "Wōn'ōmenköm kâ'dom matā'," atsoi'a. "Tē nik hon'wētitibēn'ĕĕ. Yewē'," atsoi'a. "Yahat' kaai'menköm matas'," atsoi'a. Öpek'anbenini min'ki wē'yĕ min tik'tsetasi'," atsoi'a. Hē'pintsoia möna'-maat pinhē'hēnōmenwet öpin'tsoia. Bin'metsoia batā'paimentsonō'dom sō'wōnotsoia. Atset' öpin'tsoia. "Wasam' hapā' nī. Tetet' pī'ninu on'kokoitosmöni, nik katī'dakan tē wōn'ōtidadom," atsoi'a. An'kanim yasān'otsoia. "O batāp'aimenmawet hē'noyemenmakas," atsoi'a.

Atset' öpin'tsoia öyē'webisim mödī' Tsūtsū'yedi amön'i öto'pintsoia, lelē'tsopintsoia. Atset' matsoi'am hen'antĕ kumhöm' tsūtsū'yeñ külok'nonoki kumhöm', amā'nan matsoi'am mai'dü hēn'otitsoia. Möñ külok'nonom öpek'anbenini mai'düm öt'notset, mönan' wōn'ōtiö'yetsoiam. Amā'nankan tsetsoi'a, adōñ'kan tsūtsū'sitotsoia. Yahat'upe mökī' tep'köni biti'ukitösīt'opintsoia, öpek'ano ösī'topindom ösip'tsoia.

An'kanim öpin'tsoia öpin'iñkanim mödī' pitsa'daitom töñ'kütoki büs'pedi okit'soia. An'kanim ūyūk'tsoia. Amön'i möim tē'tsom wē'yetsoia. "T'ū'yetitibēn'ĕĕ nisā'," astoi'a. "T'ū'ye hasmaas', hesī'wet nisā' yūlūm'dawē'oköam," atsoi'a. "Amām' nisā' t'ū'yetitibēn'ĕĕ," atsoi'a. Amön'ikan ön'noñkanim t'ū'yetsoia, an'kaniñkan t'ū'yebosiñkanim okit'iñkanim wē'yetsoia. "Tsē'wemenpadā' min'tsem," astoi'a.

"Bring some water." And he went to fetch water. And as he went down (to the stream), those rushes, in the likeness of rattle-snakes, bit that child, and killed him.

Then Coyote cried out, "Let me never say such things again! Come back!" he said (to Earth-Maker). "Let it be a deathless world! You must make the child alive again for me. Come back!" said he. "Truly let me never say such things again. Every time I will believe [agree with] you and what you say." He ran after him, but he (Earth-Maker), paying no attention, came on from thence, hitherward. Coyote ran after him, but, being unable to catch up with him, he let him go. Meanwhile Earth-Maker came on. "I was bad," said Coyote. "When I beat him so many times, he did this to me, killing the child." Finally he gave up. "Oh! As I cannot catch up with him, I shall not follow," he said.

Meanwhile the Earth-Maker came on hitherward, kept travelling; and there at Tsū'tsuye [Soda Springs] he crossed over (the river), and went along on the side-hill. Now, on this side (of the river) there was a house, the Urine-Women's house; and from thence, it is said, they killed people. Every time a person went along, those women killed him as he went from thence. They saw Earth-Maker from there, and urinated across. He came across safely, sticking his flint-flaker into the ground (to hold on by), kept coming across all the time, got out (of the dangerous place).

He came on, came on to where Mink and his younger brothers lived, and arrived there. He camped. Then (in the morning) the two young ones spoke. "You ought to fix a trap for us. We have set traps, but something always breaks the trap. You had better fix a trap for us." So, having gone down, he fixed a trap; and when it was all fixed, he returned, and said, "Do not speak of what

"Wēwē'menwet min'tsem bin'medoipadā'," atsoi'a. "Aweten' min'tsem amā'diim hötī' mē'weten, mahā'koidom mahā'diknoweten kum'laitset, â'lolokdinan min'tsem wödöm'inoweten, welē'yepadā'," atsoi'a. "Atset'kan möm hötī' hī'dom, hēn'omapem," atsoi'a. Amön'ikan, "Hēu!" atsoi'a awet'en ökoi'tsoia.

Atset' mai'tsom tsekā'tatsoia. Bēn'ekto pokom' tik'tein hā'hadoitset, palē'oyom wēē'tsoia. Amön'i möim hoi'paiim wewē'tsoia. "Pāl'eoyom wēē'kan, t'ū'nodi nisā'ki wo'kökan," atsoi'a. Awet' betek'doitsoia, witöm'inotsoia wilek'oiyebisim wilĕ'diknotsoia. Epin'iñ koyō'di wötöu'tsonomadom, bē'idük es'wowodik'notitset wilĕ'diknotsoia.

An'kanim betek'diknōñkanim hukot'otsoia. Amön'i būk'nakim mödö'kö yatsē'tsoia, amön'i lūlūm'naki wötö'utsonotsoia. Min'minim latin'pindom, lat'yepem mai'tso sön'tsedōn'udom, sim'di latin'oyotitsoia. Amāñ'kan min'miniki lat'awonom matsoi'am tsawām'bömit'. Awet'en nanā'di möm matsoi'am minī'ki lat'awonom.

Aweten'kan mai'tsom möi kūlū'nanatset mahā'koitsoia, mahā'koiyebisim möim tsūtsū'yeki ū'yidi mahā'diknotsoia. Kūlū'tset kum'laidom möiñ külok'nonom yū^{h}bō'dom yeptset'ikötsoia. Atset'kan möim hötī' yodöm'inotsoiam â'loloknan an'kaniñkan mai'tsom wilē'yetsoia. Atset'kan möim höbom' tso'doidom pitap'kitsoia. Öyē'webisim mai'tsom höbō'di mötso'ki okit'weten mai'tsom büs'tsoia.

Atset'kan Ko'doiyāpem ökoi'yebisim Nā'kañ-kō'yōdi kā'kam töñ'kotodi ödik'notsoia. Amā'dikan ūyūk'tsoia. Amön'i mai'tsom, "Nik ū'sum! nisā' tsüm'mi tok'titibēn'ĕĕ

ye see. Saying nothing, ye must run after them (the Urine-Women). Taking some of that grease, you must carry it with you; and, having carried it there, while they are sweating, having thrown it in from (where ye stand) at the smoke-hole, then ye must run back. Smelling that grease, they will die." And they (the Mink) answered, "All right!" Then Earth-Maker went off.

Meanwhile they watched. In the morning, when the sun had risen but a little ways, a large bird (buzzard?) circled about. Then the youngest spoke. "The bird is circling about, (something) has been caught in our trap." So they ran to it rushed down, kept running until they reached it. It (the trap) was about to hurl (what had been caught) to the Above-Valley; and, just as it had it halfway, they arrived.

Having run thither, they cut it in two. They saved only the tail end (of the snake); the head-end was thrown up (to the sky). Milk, dripping down, dripped upon the two as they looked up, dripped upon their mouth. And where the milk had dropped upon their chins and breasts, it is said that where the milk had dropped, (it became white).

After this, when it was growing dark, they carried (some of the grease from the snake), took it with them to the Urine-Women's house, and reached there with it. And at night they saw the women sweating, dancing. And they threw the fat into (the house) from the smoke-hole, and then they ran away. And then the house, catching fire, burned down to the ground. Then they, travelling continually, returned to their house and staid there.

Meanwhile Earth-Maker kept travelling, and came to Nakankoyo [Big-Meadows], to the place (where) Crow and his younger brothers lived. There he camped. Then they (said,) "My older brother, you ought to sharpen our

tok'muldomas nisā' wasā'wēam," atsoi'a. Amŏn'ikan mai'tso tok'tititsoi. Aweten'kan ūyūk'dom büs'yatan önō'tsoia.

Önō'webisiñkan yak'wekelköm pö'betsom amā'tsoki söm sö'p'amsöm töitā'nudom. Hesī'maat tsewā'taimenköm süm matsoi'am. Amām'maatkan tsemen'tsoia. Yedū'wokit'wetenkan kakan'aipin öpin'weten yelā'lapdoiñkanim dōn'iñkanim wōn'ōtiñkanim watsā'kidi mökī' yehet'sonoñkanim öñō'tsoia yedū'dutkitiñkan.

Atset'kan mai'tsom yapai'towēbis'kötsoia. Amāñ'kan mötso'ki mai'dü kūyi' wököt'sonokö tsŭm'mi tsebök'tsoia. Mai'tsom wē'yedom, "Maa'peni us kaū'sas, wököt'sonoöyē'dom wōn'om mai'düm kūyī'," atsoia, mötsō'wet yapai'totodom. Atset'kan möim tetēm' mai'düm ben'mitnotsoia. An'kan ben'mitnōñkaniñ'kan watā' sēwin'odo tös'tatsoia. Amön'ikan tsetsoi'a.

Adōñ'kan mai'tsom kilē'mankabököm kilē'tsöitsoia. Mötso'kun kan tsetsoi'a. "Yak mēp nik min'tsem!" atsoi'a. Amön'ikan mai'tsom hasip'intsoia, tik'tětěsipin'tset tsöi'tsoia. "Tik'na töp'mitpin," atsoi'a. Amön'ikan öt'pinweten sē'winodo tös'kitweten betek'mitpintsoia. Betek'mitpindom betek'dapotō'tset kaas'wosip'intsoia yakā', t'ĕdis'doidom wodā'bo adom' matī'tsoia. Öpek'anbenini matsoi'am kaā'tik amön'i matsoi'am, wōdak'temal'doidom. Atset' matsoi'am tsŭm'mini wō'dom kuī' wakōt'sonoköm.

Amām' yūnūk'tsoia. Atset' betek'daweten wē'yetsoia. "Hen'tě nik min'tsem min'tseki tsŭm'mi tsebök'tipī'," atsoi'a.

knives for us. It is bad for us (to have them) dull." So he sharpened them [their beaks] for them. And then, having staid there camping (another night), he went on.

He kept on travelling. The dog, the porcupine-dog of the two Canoe-Striking Boys, lay on top of a rock. He was a dog that never failed to see anything, it is said. Yet, indeed, he did not see (Earth-Maker). Having dodged by lying flat on the ground, Earth-Maker, having come on under ground, reached up, seized him, killed him, stuck him under his belt, and went on, dodging down flat on the ground.

Meanwhile the two boys remained talking together. They looked at their knife with which they cut off people's heads. They were saying, "This sort of thing I myself used, going about cutting off mortal men's necks," as they talked together by themselves. Meanwhile that great man [Earth-Maker] walked down (to the river). And when he had walked down, he stood on the river-bank. Then they saw him.

And they were just about to hide (the knife), but could not hide it (in time). Earth-Maker saw the two. "Bring the canoe for me, ye two," said he. Then they came out toward him, and, coming pretty near, they couldn't (go farther). "From this short distance (you can) jump in," said they. So having walked down to the edge of the river, and stood there, he jumped in (the canoe). As he jumped, just as he was about to jump, they moved the canoe a little toward him, so that by slipping he might fall, it is said. Always, they say, they did that way, so that, slipping, (a person) would fall. Then, it is said, striking him with their knives, they would cut through his neck.

They crouched to spring (at him). But having jumped, he said, "Let me look at your knives. Which of you

"Hesāt'wet min'tsem mayā'ken yahā'ha tsŭm'miköpem," atsoi'a. Amön'i tös'woyeyātan wihop'doitsoia, aweten' mē'itsoia. Hap'nomöni mē'datotsoia. An'kanim, "Hēu! min'tsem yahā'haluti tsŭm'mi köpeñ'kakö'añkano," atsoi'a. "Ökoi'dōñkas," atsoi'a. "Ūniñ' kâ'do min'tsem makit'pem mayā'keno," atsoi'a. "Ūnim' yamān'manto min'tsem mayā'keno makit'pem," atsoi'a. "Ūnim' yamān'di hō'yem yak'ni hasip'dom ūtī'paaikan," atsoi'a. "Yakū'kitsoiam," atsoi'a. "Ūnim' yamān'manto kâ'dom mom'būdutsonodompaai'kan āū'san," atsoi'a. Adom' möim tsŭm'mini hewakat'noyedom, öpek'andükbem kâ'doina hē'uwakat'noyedom wē'yetsoia.

An'kaniñkan möim tsŭm'mini kūyī' wō'dom wököt'sonotsoia. Atsok'o wōn'ōtitsoia. An'kanim hadoi'nodom hasip'tsoia. Atset' ō'tokmam ū'tsoiam sā kö'minutsoia. Amā'di yömö'kitsoweten tsūtsū'kö wilau'siptsoiam. An'kanim möim mai'dütso yödöm'itnotsoia. Letan'kanim möim letā'bosiñkanim möim tsūtsū'köni onön'kitidom k'en'kitiñkanim ökoi'tsoia. Amā'kan möim mai'dütso yaiyon'oñkanim letan'kanim ökoi'tsoia.

Ökoi'doñkan möim mai'dütsoki möko'todi ödik'notsoia, kā'miapdam külok'beki büs'pedi. Aweten'kan möim sü'pa watsā'kidi mökī' yehet'dönupe wödöm'sitotsoia. "Sö'pa mö lut'dom pepī'," atsoi'a, wödöm'sitodom. Atset' mökan' yodöm'sitopintsoia. "Söpa mö lut'dom pepī'," atsoi'a kan yodöm'sitodo. Atset' bēi'böm mē'wikadoiweten bēi'böm yodöm'sitotsoia. "Söpa mö lut'dom pepī'," atsoi'a. Atset' mē'wikadoidom mökan' yodöm'sitopintsoia. "Lut'dom pepī'," atsoi'a.

Amön'i möim mai'düm sā hē'yuwaitoweten yömöt'notsoia, an'kanim letan'kanim kī'ūsusukitdom tū'itsoia. Amām' kīū'sukinūtsoia. Yamai'immaat kayim' makö'tsoia holō'koñ

has the best knife?" Then, after having stood for a time, (one of them) took out (his knife) and gave it to Earth-Maker. When he handed it to him, he (Earth-Maker) took it. Finally he said, "Yes! Ye two have very good knives. I am going away. Ye are acquainted with this country. Ye know each of these mountains. On this mountain formerly (people), getting out of a canoe, left it there, abandoned the canoe. Every one of these mountains the flood formerly covered over, they say," said he. So pointing with that knife to all countries, he spoke, pointing them out.

Finally, striking them on the neck with that knife, he cut them through. He killed both of them. Then, taking them on his back, he took them out (of the canoe). Now, there was an oven there, and there was fire in it. Having laid (the bodies) down there, he pulled off their penises. Then he put the two bodies into (the oven). He covered them up; and when he had completely covered them up, having made a trap with their penises bent over, he went off. And having laid them, the two men, in (the oven) and covered them over, he went away.

And as he went, he came to the grandmother of the two men, Ka'miapdam-woman's dwelling-place. Then he threw across to her the porcupine which he had stuck under his belt. "Bake the porcupine and eat it," said he, as he threw it across, to her. Meanwhile she threw it back again. "Bake the porcupine and eat it," said she, as she threw it across. Then, having picked it up again, he threw it across once more. "Bake the porcupine and eat it," said he. Then she, picking it up, threw it across to him. "Bake and eat it," said she.

After that, that man having opened out the fire, placed the porcupine in it, and, having covered it (with ashes), stretched himself out, back to the fire, and went to sleep.

kayim'. Amā'kan möiñ külok'bem sūnĕ' mŏkī' yömö'-asitoñkanim, bāt'akinuyatan wō''tsoia. Añ'kabököm yū'-sasaswai'totitsoia. "Ham! ham! tsaii' as min mö hūpai'-dom tapō'kökas," atsoi'a. "Yahat' as tenĕ hes'men tikasi'," atsoi'a. Holō'koñ kaiyim' makö'notsoia, möñ kīū'susukitim hes'men ökoi'wonokötsoia. Atset' öpem' yamai'im mawōn'okötsoiam kīū'sukinūpem yāk'anudo öpem' yamai'im maat.

Tsai'menkan betek'sipiñkanim wilek'oitsoiam, "Nik pē'im tē'tsom ai'söi hes'men nik pebos'leuyaken," atsoi'a. Wilĕ-diknodom aai'dom yön'oswoitoñ kabököm k'en'di diwō'tsoia. Adōn'kan öpek'anim mai'sem hēn'otsoia.

Atset'kan mömmaat an'wet ökoi'tsoia. Ökoi'yebisiñkan hök'woñ külok'bĕki büs'pedi ödik'hotsoia. An'kaniñkan mödi'ūyūk'tsoia, an'kaniñkan bēi'böm bēn'ek öno'doitsia. Öno'doidoñkan önō'webisim pā'noñ külok'bĕki ū'idi ödik'-notsoia. Amañ'kan pēn'em tē'tso watsak'idi mökī' yehet'-doipe, ödik'nodom wödöm'sitotsoia. "Sā'wali as mö moi'-yudom peū'san," atsoi'a. An'kanim ösek'inūtset yoko'-koskitiñkanim kiū'susukitsoia. An'kanim hes'men ökoi'wet matsoi'a, öpem' yapai'immaat tū'ipem yāk'anudom matsoi'a.

Amā'kan siwī' mökī' yömö'doiñkanim yömö'asitoñkanim bō''tsoia. Añ'kabököm kaiyī' bō''tsoia. "Yahat' as tenĕ' min tsai'meni min hūpai'kas," atsoi'a. "Ham! ham! mī'-tapoñkanā' hon'wēmañkano," atsoi'a. Awet'en bin'medoi-tsoia. Mökī' wosō' wilil'iwimotō'tsoia, amö'ni kâ'dom tsō'-

He usually slept back to the fire. Really only a false appearance of him — a log, a rotten log — was there. Then that woman, having reached out and lifted her stone pestle across, after she had taken aim, struck him. And thereupon she made the log burst and fly to pieces. "Hām, hām! I was just thinking you were something else. I made a good guess (?)," said she. The rotten log had resembled him; but he who was lying down back to the fire had long ago gone away. Only a shade, or semblance, had been left there, looking as if he lay back to the fire. It was only a semblance.

By and by, having jumped out (of the house), she ran off. "My grandson, I guess, has long ago eaten me all up (?)," she said. Running to (the oven), just as she was stooping down to take (them) out (of the oven), she was caught in the trap. So he (Earth-Maker) killed them all.

Meanwhile he, paying no attention, went off. He kept going until he arrived at the place where Grouse-Old-Woman lived. There he camped, and in the morning he went on. Continuing on his way, he came to Grizzly-Bear-Old-Woman's house. Sticking her two children under his belt, he reached there, and threw them over to her. "Burn the hair off those gray squirrels and eat them," said he. Then, while she looked down at them, he lay down and turned his back to the fire. And already he had gone off, they say, and only a semblance, looking like a sleeper, was there.

Then she, having taken her digging-stick and brought it across (from the other side of her), struck him. Thereupon she struck a log. "I was right when I thought you were something different," said she. "Hām, hām! (Do) you too (think) you are going to live?" Then she ran after him. She swung her skirt around her head, and then the country caught fire. Resembling a great (fire),

doitsoia. Tetē'dököm yak'adom kâ'dom bolak'amotoinodom tetē'dököm yaka'tsoia.

Amön'ikan epin'tsoiam. "Mī makā' hesā'köm," atsoi'a momī'. "Nī kas pol'polköm," atsoi'a. "Nī kas tetet' pilis'köm." Amön'i, "Mī makā' hesā'köm," atsoi'a ōm-mai'dü. "Nī kas pilis'tom lē'woninimaat pop'köm," atsoi'a. "Mī adom' makā' hesā'köm," atsoi'a tsām-mai'dü. "Nī kas tetet' tso'köm tetet' pilis'usasi," atsoi'a. "Mī adom' makā' hesā'köm," atsoi'a pūm'-mai'dü. "Nī kas piyēm'pikoi'wono hoi'paidi wodōn'būsas," atsoi'a. Amön'ikan amā' es'todi lök'mitweten büs'tsoia.

Piyē'webisim kâ'dom pituk'oido kâ'dom būkū'kuikitset pai' witsik'tsoia. Pai' wotsik'imotodom ömot'omöni, hes'-men anī' yai'tapada hanō'onō'kötsoia. "Wōn'ōñkömakö'!" atsoi'a. Awet'en yewē'tsoia.

Atset' ökoi'tsoia ökoi'yebisim öpin'dom bölē'lekdoitsoia. An'kanim "Hēu! sūmūm' ai'söi wōn'om mai'düki peköm' ū'dom. Amön'ikan wōn'om mai'duk luk'doidom hē'yūn-pintiodom sūmū' hö'yemapem. Amām' t'es'nonom tis'wilim mamā'ñkano," atsoi'a. Aweten' öpin'tsoia.

Atset'kan wasō'pem wē'pam-mai'düm hoi'pai öyē'tsoia. Amañ'kan möi'di okit'dom, "Hēu! hesā'timadom ai'tē ati t'es'nopem tsa hūkit'aman," atsoi'a. An'kaniñkan tsūtsū'-paitsoia. "Wēh! mān'tedoidi sūmūm' pīlutim okökan amā'peñkan tsedōn'udom lök'doitsöidom," atsoi'a awet'en-kan öpin'tsoia.

Amām' möm Kōd'oyapem öpin'iñkanim bö'doikinudom tset'numitsoiam. An'kanim, "Ūnī'di mamā'kan wōn'om mai'düm maiyi'. Adom' humin'dom ūnī'di yaiyo'kityodoñ-kan wai'omapem," atsoi'a. "Ūi'tsan bē'ibö mö möyak'atim mā'pem," atsoi'a. An'kanim öno'dom öno'doidom öpin'tsoia.

it looked as if a great (fire) were sweeping all around the country.

Then he (Earth-Maker) asked, "How shall you be?" said he to the water. "I am boiling. I am very hot," (it replied). Then, "How shall you be?" said he to the stone person. "I am red hot, sometimes I burst," it said. "And how shall you be?" he said to the Tree-Man. "I burn violently, I am very hot," it said. "How shall you be?" he said to the Milkweed-Man. "I remain standing behind when the (fire) has passed," it said. So, having crawled into the middle of it, he remained there.

It kept burning, the country burned up; and when the country had cooled off, she (Grizzly-Bear) followed (his) tracks. Following his tracks all about, when she had gone all around, (she found that) he had already gone off on the soft ground (?). "May he be one who shall die!" said she, then went back.

Meanwhile he (Earth-Maker) went on, kept travelling, came on hither, and arrived at the summit. "Yes! Sugar-pine, I guess, will be mortal men's food. And then mortal men, climbing up, and throwing down the sugar-pine (cones), shall pick them up! — You shall be a short, low-limbed tree," said he. And then he came on hither.

Meanwhile Coyote-Man came on behind him, angry. And coming to that place, he said, "Well, I wonder why he made that tree grow short!" (?), and he urinated on it. "Weh! There are many sugar-pine cones high up; and so, looking up, they (will be) unable to climb up," said he. And he came on hither.

Earth-Maker, having come hither, sitting down, looked down (on to the valley). "Here it shall be that mortal men shall catch salmon in nets. Stretching out (the net), here they shall throw it in," said he. "And they shall do the same on the other side." And, going along, he came hither.

Mödĭ' Papā'di papam' pinem' mökĭ' bödoi'weten petsoi'a. Peyatan tsai'men tös'kadoiñkanim' tsenō'nutsoiam. Ön'notsoia. Ökoi'yebisim ökoi'yebisim Hanö'lekeñ-kō'yodi ömit'soia. Adom', "Hēu! yahāñ' kâ'dom ūnĭ'di okö'kas," atsoi'a. "Wē'pam-mai'düm kâ'do wĭ'hyadom. Wasañ' kâ'do hūkit'set, nĭ ūnĭ'di nenō'pem mai'düki tū'itsenoköñ kâ'do hūkit'makas tenĕ," atsoia. "Amā'dikan wōn'om mai'düm nenō'pem mai'düm mödĭ' piye'todom, bēi'dükim mai'düm ma öyē'mapem," atsoi'a. Aweten'kan yaman'bĕ hūkit'soia, tam'pipitdiknodoñ'kan wodōn'ūwēbistosia. "Ūnĭ'di kan ödoi'yebisim ödoi'yebisim wōn'ōdoiwet ödik'nomapem nenō'pem mai'düm," atsoi'a. "Aweten'kan piyet'odom bē'idükim mā'pem," atsoi'a. Aweten'kan ökoi'tsoia. Ökoi'tsoia amām' amā'nan öno'doidom ek'dadoiködi ötson'otsoia. Atset'kan möi wē'pam ösĭ'totsoia. Ökoi'tsoiam amāñ'kan möim yamān'i tsetsoi'a. "Ūnĭ' ai'tĕ hesĭ' adom ayā'ti ā'man," atsoi'a. Tsebök'tsonotsoia tsedōn'ohanoitsoia. "Tsūtsū'paimakas kanā'," atsoi'a. Kōyō' es'tona tsepĭ'pitinoweten kan tsūtsū'paitsoia. Amön'ikan möi möim yamān'im kai'doñkan möi kai'wonodom hēyūk'itmöni, möim momim' wā'daminodom, möim palā'waiköki ū'idi möim momim' wā'dömitsoia. Adōñ'kan möi öpek'anudom opit'kinuwē'bistsoia. Amām' matsoi'am hukoi' öpek'anudom opit'kinud(om).

"Wōn'om mai'düñkan nik, 'Os'köpiñ yamān'i wē'pam tsūtsū'paidom kai'wonotipaai'yĕ,' adōñ'kan nuk'dowē'yemā'pem," atsoi'a. "'Wē'pañkan möi betē'men tetet' ep'tiset Kodoi'yape on'koidom wasō'tipaaikan.' Adōñ'kan ep'tim hai wē'pam hū'kespem atō'todōñkan mösē'wet yapai'totodom nuk'mapem," atsoi'a. "Wē'pam as kaūs'as."

Wē'pam awet'en mayā'ken möm os'köpim yamām'im sö'hēheino, wo'wo-wo-wo-wo-weten wilen'otsoia. "Amā'-

And as he sat there at Papā'di, he ate his lunch, of papam (a root). When he had eaten, by and by, standing up, he looked down (toward the south). He went on. He kept going, kept travelling until he came down into Honey Lake valley. Then he said, "Well, it is a good country here. Coyote-Man is spoiling the world. While he is making an evil world, I shall make here a country where old people shall arise (young again). There mortal men, old people, (by) bathing there, shall come out new people." Then he made a small mountain. It stood up, going up very steeply. "Here old people will go up, keep going up, will get there almost dead; and then, bathing, they shall be renewed," he said. And he went off. And he, going on from there, went on over toward the east.

Then Coyote came across. And (Coyote) saw that mountain. "I wonder why he said this should be thus!" said he. He looked it all over, he looked up at it. "I'll urinate on it," said he. And from the middle of the valley, looking straight at it, he urinated upon it. And then that mountain fell, and falling, when it had fallen, spilling out the water, he threw the water into the house of the great snake. And so he filled it up everywhere. And that (lake), they say, still remains full, just the same.

"And mortal men (shall say) of me, 'Coyote, by urinating upon the Osköpem Mountain, caused it to fall, long ago.' Thus they shall laugh and talk together," said Coyote. "'Coyote long ago, by conquering Earth-Maker, who was very strong, made him angry.' So I, Coyote, am strong and smart, they say to each other (when) they are talking together among themselves, (and) they shall laugh," said he. "I am Coyote."

Then, going on by the side of the Osköpem Mountain, he ran, crying, "Wo-wo-wo-wo! That is what mortal men

peñkan nik wōn'om mai'düm," atsoi'a. Ökoi'tsoia mönan'bĕ hesī'mat hūhē'yemenwet ökoi'tsoia, mökī' tawaĪ'lihapĕ tawaĪ'-bosweten. Kanim' atsoi'a.

3. Coyote's Adventures.

Wē'pam-mai'düm küle'ködom büs'tsoia. Pēn'e küle'küpem, atsoi'a, möpet'iñ küle' um büs'tsoia. Amāñ'kan wē'pam hun'mokoitsoia hun'mokoipem okit'dom büs'tsoia. Kan tsai'men wē'yetsoia. "Hīs'ampönom kulai'iwolim' söm hun'kokoimatsoi'kan." Mökī' möpet'iñ külem', "Hēhē!" atsoi'a. "Adom' nik önō'wotsoi'kan," atsoi'a. "Amā'di önō'yahadom önō'yahanimön'i min'söm önō'maenkes bēn'ekto," atsoi'a. Aweten'kan tū'itsoia.

An'kan bēn'ekto wē'yetsoia, "Sū!" atsoi'am. "Hes'meni ko'koyaken, önō'we" atsoi'a. Amön'ikan möiñ külok'bem hes'bobopai'tsoia an'kanim önō'tsoia. Kan ökoi'tsoia ökoi'yebisim sēu'di ödik'notsoia. "Pō'daubēne min'söm," atsoi'a. "Ūnī' kan möi kaiū'san pō'molmolim sēwim'," adom' atsoi'a. Amön'ikan pöt'notsoia. "Hadā'maat wikēi'kēidoidom," atsoi'a. Hoi'paikinuösī'totsoia mömö'wet. Amā'kan in'no an'kaniñkan böio'titsoia mā'wam pul'ūmto bölokdik'notidom. "Hn, Hn! maā'wēukan makom' böio'dom," atsoi'a. "Pōm'olmolimsē'udi adōñ'kan maā'köm," atsoi'a. Kaa'huyeti ösī'todom pō'sipotō'tset böio'datotihē'kitsoia.

An'kanim mai'sem pō'siptsoia, pō'sipweten ökoi'tsoia ökoi'yebisim ūyūk'akitsoia. An'kanim "Kaā'nup ūnī'na," atsoi'a. "Homō'mondiwet hīs'ampönom kulai'yiwolim hölō'yaken tsenō'nos," atsoi'a. An'kanim ökoi'tsoia. Tik'tetekoiweten "Ūniñ' kâ'dom kadīk'im öyep," atsoi'a. "Ūniñ' kūlū' kadī' okit'i," atsoi'a. An'kanim hatam'ökoi'dom hatam'önō'yekoidom pekū'niki wōnōti'wono tsetsoi'a. An'kanim hūdau'do mahai'tsoia kūlū'nana okit'soia.

(shall say) of me," he said. He went off, he went away, not thinking of anything, his work all completed. The end, it is said.

3. Coyote's Adventures.

Coyote-Man was married. He had two wives, they say, and his mother-in-law lived with him also. Coyote went off hunting, and, returning from his hunt, he remained at home. After a while he spoke. "The pis-ant orphans are going to hunt deer, they say." "Yes," said his mother-in-law. "They asked me to go too," said he. "If you want to go there also, we will go in the morning." Then they slept.

In the morning (Coyote) said, "Well! They may have gone. Let us go!" Then that old woman fixed up her things, and they went. They went off, kept going until they came to a river. "You will have to wade across," said he. "They call this the slippery river." She stepped in. "Lift your skirt up high," said he. He went across behind her. He touched her anus with his penis, pushing it in a little between her legs. "Hn, hn! The fish are touching us," she said. "It is that way in the slippery river." And doing thus as they crossed, when they had almost reached the other side, he stopped poking her.

They came out of the water; and when they had gotten out, they went on, kept travelling until they camped. "You stay here," he said. "I am going to see where the pis-ant orphans are camped." Then he went off. Having gone a little ways, he said, "Let rain come in this place, let rain come to-night!" Then he went off hunting, and, as he went along, he saw something that the mountain-lion had killed. So, cutting off a piece, he carried it with him, and returned before dark.

Atset' yā kötsoi'am. Amön'i "Ūniñ kōd'om ai'söi kadī'kis adom' mayā'ken," atsoi'a; an'kanim höya'tsoia. Tsa'naki yahā'titsoia adom' mökī' tū'imapemnaki' wasā'titsoia. Awet'en mai'tsom sömī' ī'tusdom kai'petsoia. Nuk'ti hīs'sasapemmaat. "Hīs'ampönom kūlai'yiwolī'ki wōn'ōtipeñkan öpek'aköm hīs'asaköm," atsoi'a. "Apem'maat peū'sa hesī'," atsoi'a.

Tū'imenīn'upe kadik' okit'soia. Atset' tū'itsoia. Tik'tena tū'ikinuwet tetet' dek'tsoia. An'kanim otō'tsoia. Otōñ'kanim wē'yetsoia. "Tetet' dek'us," atsoi'a. "Ūnī'namaat tūis'," atsoi'a, löksī'topindom möpet'iñkülé'ki pai' södau'na. "Ūnī'namaat ayā'nosi," atsoi'a, "Puket'bös min'sö," atsoi'a; an'kanim kapum'ni yotot''tsiktsoia.

An'kanim tū'itsoiam, atset' möiñ külok'bem tū'itsoiam. Söwē'wedoiñkanim möiñ külok'be yotā'tsoiam, hē'yetoibisim kâ'dom ekdaipotō'tset ökoi'tsoiam. Atset' möiñ külok'bem tū'itsenotsoia. Tē'tötö kötsoi'am. Tsai'men lakit'yatan ökoi'tsoia hapdoi'weten. Ökoi'yebisim ökoi'yebisim möim sē'udi ödik'nōñ'kanim po'sitotsoia. An'kanim ökoi'tsoia ökoi'yebisim ödik'notsoia.

O'lolokdi tös'botāweten wē'yetsoia, "Wē'pam büs'kadé," atsoi'a. Amön'i wē'pam wēwē'tsoia, "Wī'yekanap min'tsem," atsoi'a. Atset' "He'e! büs'kan," ünim' atsoi'a. Amön'i "Wē'pam! mönā' min'ki tē! mē'datopi!" atsoi'a. Amön'ikan talop'sipiñkanim wilen'otsoia. Mökī' tē'ni wödöm'öhē'notsoia. Atset' wilek'oitsoia. Lökön'oweten büs'tsoia. "'Wasām' wē'pam! amön'i möpet'iñkülé' tē' kötipaai'kan.' Amā'kan nik wōn'ommai'düm," atsoi'a.

Awet'en ökoi'tsoia. Ökoi'yebisim ūnī'nanteñ ko'doidi öm'pintsoia. Amāñ'kan söt'im ūyim' ūpem' in'kidi kai'di bödoi'taweten lapta'nutsoia. Atset'kan wē'yetsoia. "Yōmim'

Meanwhile it grew cloudy. "I think it is going to rain," he said; so they fixed up a bark shelter. On one side he fixed it nicely, but his own sleeping-place he made poorly. Then they roasted some venison, and ate supper. The meat stunk a little, indeed. "What the pis-ant orphans kill always stinks," said (Coyote). "They eat anything that way."

Just as they went to sleep, it began to rain. Then they went to sleep. After sleeping a little while, he got very wet. So he woke up, and, having waked up, he said, "I am very wet. I'll sleep over here," he said, crawling across towards his mother-in-law's feet. "If I sleep here, I might touch you," he said; so he set up a piece of bark on edge between them.

Then he went to sleep, and the woman went to sleep. He got up, and lay upon the woman, and had connection with her all night, until, when it was nearly daylight, he went off. Then the woman awoke. She bore a child. By and by, after she had washed it, she went away, carrying it. She kept travelling; and when she had reached the river, she waded across. She went on, kept going until she arrived at home.

Standing at the smoke-hole, she spoke. "Is Coyote here?" she said. Then Coyote said (to his wives), "Tell her no." Then one of them replied, "Yes, he is here." Then (the mother-in-law) said, "Coyote! Here is your child. Take it!" Then (Coyote) jumped out and ran away. She threw his child at him as he went. He ran away. She, having crawled in, stayed there. "'Bad Coyote! He made his mother-in-law bear a child.' That is what mortal men will say of me," said (Coyote).

Then he went away. He kept travelling, came toward this country here. He sat down, sitting on a log, below a place where there was a house. Some one spoke.

yaktset'ipem möm kai'di lapta'nuañkano. Öyē'pi! yōñ'-kitibēnēē nikī'," atsoi'a. Amön'i "Nik ai'söi mai'yaken," atsoi'a. "Hen'te tös'kadoiweten ūniñ' kai'yi hai hem'nosi," atsoi'a. An'kanim tös'kadoiñkanim möiñ kaiyi' haii'hemnotsoi'a.

"Möm hē'wim kaiyi' mö haii'hemnoañ'kano. Yōmim' yatset'ipem. Amā' min kai'kasi," atsoi'a. "Hē'u! nik ai'söi mai'yaken," tup'notsoia. "Tup'noañkano möm," atsoi'a. "Amā' min kai'kasi'," atsoi'a. Amön'i "Hēu! nī kas kai'kökan," atsoi'a. An'kanim ödoi'notsoia.

Ödoi'nodom ödik'notsoia bödoi'tsoia. Amön'i wē'yetsoia. "Īt'udom. Maā'möni kai'yeūkas yō'wōtsikdom min," atsoi'a. Amön'i "Hesā'ti mastse yakwē'dom," atsoi'a. "Yahat' wene önō'webisim maān'tekitkas. O'dokpepem yösī'todi yōmö'sitoyewē'bisim maān'tekitdoñkas höbō'nan nikī' es'wokoidom," atsoi'a. Aweten' "Hesā'ti mapem yak'adom hapā' has kaū'sas yōñ'kitdom wadāt'imenmawet," atsoi'a. Awet'en lap'sitodom bödoi'diknoweten sol'tsoia. Sol'lebisim sol'lebisim. "Ayā'we möni hapā' on'kokoito okol'edom wē'yedom kaiūs'asi akān' nikī'," atsoi'a. Amām' betē'bokimas 'ayā'pedi wēwē'menūsas' akān' nikī'," atsoi'a. "Betē'bokin kökas'. 'Wōn'om mai'düm höbō' dö'tsikdom tsöi'titimöni wēwē'mapem.' Aweten' luk'sipdom pūi'yadi büs'möni nī ūs'di kas wööhan'oyedom kaas' kak'inim wēwē'mapem akan' nikī'," atsoi'a.

Amön'i luk'sipweten yūtū'tsiktsoia, an'kanim pū'idi büs'-tsoia. Atset' sol'tsoia. Mohöt'wonō'wikoitsoia. "Bē'idüktapo yōñ'kitekoikan," atsoi'a. Öhai'yedom yepin'titsoia. "Iskai'yata yō'wōtsikdom ūnī'na hoi'wihapindom matī'yaken," atsoi'a. Amöni pöm'belnan okö'köintsoia. Amön'i mayā'ken yotā'dom wööha'doitokötsoia. Mayā'ken tetē'-

"You sitting on that log, look like a doctor. Come! You must doctor some one for me," said (a woman). Then (Coyote) said, "I guess she is calling me. Why don't I get up and hop along this log?" So he stood up and hopped along the log.

"That's the one! You who are hopping along that log, you look like a doctor. I am calling you," she said. "Yes, I guess she is speaking to me," (he said), and jumped off. "You that are jumping, I am calling you," she said. "Yes, she has been calling me," (Coyote) said. So he walked up there.

Going up there, he arrived and sat down. Then (the woman) spoke: "There is some one ill. I called you to doctor them." — "Whatever it may be like, (I can do it)," he said. "I have come thus far, going about doctoring people nicely. I am coming back from going about among the Mussel-eaters (Modocs); and I have got this far, half-way to my house," he said. "There is nothing that I have been doctoring that I cannot cure" (?) he said. Then, crawling over, and having sat down beside (the woman who was ill), he sang. He kept singing. "'I said that when told that way, I did not wish to conquer,' [1] he said to me," said Coyote. "That spirit told me, 'I will not speak in this kind of a place. I am a spirit. Shut up the house; and when it is shut tight, I will speak.' So if you crawl out, and stay outside by the door, to me alone the spirit will speak, he told me," said he.

So the old woman crawled out, and shut the door, and remained by the door outside. Then (Coyote) sang. He made a great deal of noise. "Now he is doctoring," (the old woman) said. (Those outside) heard the patient groaning. "May he be dead! Why did I bring him here to doctor?" said (the old woman). Then she peeked

[1] That is to overcome and drive out the disease.

maat tsa sō'doiweten betek'enotsoia. Wō'maat amön'i mayā'ken widok'paidom betek'tsonotsoia ol'olokna ökoi'-tsoia. Ökoi'yebisim yān'tak büs'pedi ödik'notsoia an'kanim büs'tsoia.

Atset' möiñ külem' tetet' ī'tutsoia. Amön'i yān'ta yōm' yeo'kitsoia. Okit'dom wē'yetsoia, "Wē'paki yōm'yemaisma yōñ'kitmadom nik woiō'sipmöni luk'sipdom pūyi' büsis'et sol'dom. Sol'ekoikan amam' öhai'yemöni okö'köinotset yōtā'dom yōtā'möni kaikökan. Amön'i wōma'dom betek''-enotset bolop'sipdom mökī' öhö' widokpaikökan. Amā' ū wōn'ōmamöni. Min kaikas' yōmye'okitdom," atsoi'a.

Amön'i möim wē'pam wē'yetsoia. "Bē'idukmen nī us möñ wē'pam-mai'düm kaā' hūyetipaai'kan," atsoi'a. "Amām' min yōm'yemaimöni önō'pi," atsoi'a. "Mī' ūs'im maka' ī'tu tawal'dom yōm'mapem," atsoi'a. "Totimen'wet adom' motā'paimönikan betē'bokim mai'düm ep'timapem," atsoi'a. "Amam' öhē'makas min," atsoi'a. Awet'en önō'tsoia. *D*ū'bapni sün'daka südādalin'oweten önō'tsoia. Öyē'we-bisim okit'soiam. An'kanim sol'tsoia sol'lebisim tsai'men wē'yetsoia, "Hesā'timaka'," atsoi'a. "Ītunok bodoi'tismöni hesā'timaka'," atsoi'a.

Amön'i, "Hesā'timet sā'di löt'makas," atsoi'a. Amön'i wē'pam wē'yetsoia, "Ī'tuñ kâ'do betē'imen sā'di mō'damöni pīyem' pikoi'pem yak'apaaikan," atsoi'a. "Amet' mom'di yömö'tsonomöni yahā'tsoiam," atsoi'a. Atset' möñ külok'-bem, "Sā'di lötmā'kas," atsoi'a.

through a hole. (Coyote) was cohabiting with the girl, making her groan. The old woman, having picked up a large stick, jumped in. Just as she was going to strike, (Coyote), breaking off his penis, jumped out through the smoke-hole and ran away. He kept going until he reached the place where Badger lived, and there he staid.

The woman was very ill, and (the old woman) came to Badger to get him to doctor. On arriving, she said, "I hired Coyote as a doctor; and when he was about to begin, he sent me out, and I remained outside by the door while he was singing; and while he sang, the girl groaned, and, peeping in, I found he was cohabiting with her. Then, intending to strike him, I jumped in; and he, jumping out, broke off his penis. With that in addition to her illness, she will die. So I ask you to come and doctor her."

Then Coyote spoke. "Coyote-Man did that way a long time ago to me myself," (?) he said. "When some one hires you to doctor, go" said he. You yourself shall doctor, working over the sick person (?).[1] So do the best you can; and when the spirit-man talks with you, he will be strong. I will go with you," he said. Then she went. And he (Badger[2]) went, after having painted his forehead in stripes. He kept travelling until he arrived. Then he sang, kept singing, and after a while he said, "What will you do with it, with what I suck out as the cause of pain? What will you do with it?"

The (old woman) said, "I will cover it up with ashes in the fire." Then Coyote said, "Formerly when they burned up sickness in the fire, in burning, it burned along everywhere, as it were," said he; "but when it was put into water, it was all right." Then the old woman said, "I'll cover it up in the fire."

[1] This sentence is obscure.

[2] Together with Coyote.

Atset' möim ho''lam-mai'düm sol'yatan yōm'tsoia. Awet'en möim wē'pamtsūtsū'kö yömö'kititsoia. Möiñ külokbe amön'i lut'madom pedū'si hē'yūwaitotsoia. An'kanim atset' wē'pam möñ külok'be tsetī'menwet *b*ös'asakitsoia. "Kō'doñ kanai'nan ēyöm' tsumil'itim mik'yōsipin," atsoi'a, atsoi'a wē'pam. Möiñ külok'bem hēyū'waitobosweten yömöt'notsoia. Yömöt'nodom sāmō'na hap'mitmadom es'womititset meh'yodoitsoia an'kanim wisūp'noñkanim han'betek'tsonotsoia an'kanim wilek'oitsoia.

Amön'i, "Yahā'das tsai'imenim min hū'paiwet kaas' tsesāk'mendom," atsoi'a. Tsai'men möim yōmim' büs'yatan ökoi'tsoia. Amām' matsoi'am mökī' kol'ōkitowonom öpek'anudom *d*ū'batni yōm'domadom sidā'dalinowono.

Amāñ'kan ökoi'tsoia wē'pam. Ökoi'yebisim pī lūt'im külok'nonoki büs'pedi büs'pe tsetsoi'a. An'kaniñkan mökan' tik'te öyē'weiñkanim wē'yetsoia, "Wasā'pem hes'menim wolom' öyēp'," atsoi'a. "Watam' bē'ibö," atsoi'a. "Hē'da'dapem tötöm' bē'ibö," atsoi'a. Adōñ'kan möi tsebos'tsoia mökī' yōmō'pĕ. An'kanim lok'bo hön'otsoia yolok'ebisim yolok'ebisim yahā'tidom hīhī'lutweten külok'nonoki hesboiyoi'yo yatsoi'am. An'kanim kat''otyodom kat''otyousdom yahā'tidom yabos'tsoia. An'kanim wossō' yatsoi'a hē'dape pī'kitpöñkelpe kahul'tsikwet kahul'tsikbosmen'mapĕ.

An'kaniñkan ökoi'tsoia. Möim tsūtsū'kö mökī' lakit'dom ap'doiweten wolō'di bohop'mitdom. Hadoi'wet tsa basā'dom hadā'maat yönös'kitdom külok'betötö lūtim' yakat' önô'dom önō'tsoia.

Atset' möiñ külok'nonom büs'tsoia kani kūlū'tset ödik'notsoia. Amön'i, "Hēu! tetet' külok'bepemaat önoi'yekökan," atsoi'a sö'tsetsoiam möim tē. Amön'i, "Tē'menim

Then the Badger-Man, after he had sung, cured the girl, and passed the Coyote's penis to the (old woman). She opened the fire, to cover it up in the ashes. Meanwhile, not letting the woman see him, Coyote blew gently. "Let a layer of ice come up from under the ground!" he said. The old woman, when she had finished opening a place in the fire, put (the thing that he had st ed out) in. As she was putting it in, as she was put t down toward the fire, (Coyote) seized it, and, snatchin t away, ran off with it, ran away.

"I was right in thinking that you were not a different person, after all; I did not recognize you," said (the woman). Then that doctor, after he had staid quiet for a while, went off; and they say that he is still striped with paint, as he was striped for doctoring.

So Coyote went away. He kept going until he saw a place where many women were living. Then, having returned on his tracks a short distance, he said, "Let any kind of a worn-out pack-basket come, a platter-basket also, and a worn-out cradle frame also!" Then he saw there all that he had wished for. Then he picked a large root, and pounded it, mashed it fine, prepared it carefully, and, when it was very finely ground, he made it into a representation of a woman's genitals. Then attaching it to himself, he fixed it carefully, and finished making it. He made a woman's apron, worn out, full of tears, so that when it was put on, it should not wholly cover him up.

And thus he went on. Picking up his penis, he washed and fixed it up as a baby, and placed it in the cradle-frame. Then, making a cane from a piece of wood, he went on, walking bent far over, like a very old woman.

Meanwhile the women remained there, and just about dark he arrived. Then they said, "Well, this is indeed an old woman to be going about thus!" and they played

yakö'tsoia." — "Tetet' t'oi'dom. Sō'wodoipem soi'supismöni hē'yūdaudom böiyō'kan. Amāñ'kökan möm pū'dom tsesāk'tindom," atsoi'a. "Mö bē'kök wōn'ōdawono. Mö bē'ikö yawī'dom nik tetet' wasā' hūbök'titiweam," atsoi'a. Amön'i möim tēm, "Lbl-lbl-lbl!" atsoi'a. Amön'i, "Mā'yiā'mas möyēm' adöm'as nik wasā' hūbök'titiweam," atsoi'a.

Adom' külok'nonom yakat wē'yetsoia. "Amön'i pī bomö'tiwedom tetet' wasā' hūbök'dom t'oi'dom kaas möyē' böiyo'tidom," atsoi'a. Adom' mökī' hes'boiyoi'yo kahul'tsiktset pöñ'kelnan tsetsoi'a. Upek'aniñ külok'onom mai'sem k'öi'tsetsoia. "Hes haai' tē'menim yā''tsetipem," atsoi'am hoi'paiñ külē'tsom pē'ne. Atset', "Wī'yekan tēm'maat kan böio'pemas matsoi'kan ūnim' pū'dom," atsoi'a. "Möm tenē'," matsoi'am, "tsutsū'köm okel'ki amā'," maitsoi'am, "böio'pem pū'doñkan adom'."

Amön'i möiñ külok'nonom öpek'anim tik'tsetsoia atset pēn'edökom oket'soia. "Tsekā' mö külok'bemas kawē'ukan aitse'neūka mökī' hes'boiyoiyom maā'weukan tsetī'dom," atsoi'a. Amön'i, "Hō!" atsoi'a. Kai'petidom mai'sem kūlū'möni yeptset'itsoia. Awet'en, "Ūnī'na tū'ibēnēē," atsoi'a. "*D*ū'pebönö." Adom' mai'sem pēn'em in'antokitdom es'totidom tū'itsoia.

Atset' pīm heden' tū'itsoia wök'di. Atset' möyem' pēn'em tsai'na tū'ikoitsoia mötsom' oket'soia. Amām' kūlu'di mökī' tū'itiköm *b*ati' hes'bapiñkanim wökö'köksitoyedom tū'ititsoia. An'kanim mai'sem möi wödöm'dadawinoweten mai'se küle' hun'bök'tsoia. Tawal'ebisim ek'dadakitweten ökoi'tsoia. Amön'i mayā'ken möiñ külok'nonom bēn'ekto tē'tötö ködom' mayā'ken wak'dom mayā'ken tē'tötöm yepin'titsoia. Atset' mayā'ken ökoi'tsoia.

Ökoi'yebisim sēwim' söhēhē'koiökoi'yebisim külok'nono

with the child. "It does not look just like a child," (said they.) "I am very weak," (said Coyote.) "In picking it up, it slipped out of my hands, and fell, striking on its head. That is why it looks all swollen. Its father is dead. It makes me feel very sad to speak of its father," said she. Then the child said, "Lbl-lbl-lbl!" — "It says that always, and makes me feel sad," said (Coyote).

He spoke just like a woman. "Because it cries a great deal, it makes me feel sad, for I was weak and let it fall," said he. Then they saw his genitals through the holes, although they were covered. All the women saw them. Two of the youngest women said, "It does not look just like a child;" but the others said, "No, it is indeed a child. This swelling is due to its fall." — "That is the head of a penis" said (the two women,) "that swelled when it fell."

But the other women all believed, and only the two were careful. "Look at her! She is an old woman; can't you see her genitals are of that kind?" the others said. Then these two said, "Very well!" So they gave her some supper; and when it grew dark, they were afraid (?). So they said, "You had better sleep right here. You might be cold." So she went to sleep, lying in the middle between two of them.

Meanwhile all the rest slept close by, in one place. But the two who had doubted went off to sleep elsewhere; they were careful. Then in the night (Coyote) untied his sleeping-powder, and, scattering it about, made all sleep soundly. Then, having thrown away his disguise, he cohabited with the women. He kept working until it was nearly dawn, and then went off. Then those women all bore children in the morning; and the children were crying, and made a great noise. Meanwhile he went off.

He kept going, travelling along beside a river, until he

tsetsoi'a. Piye'todom mayā'ken yeptset'ikötsoia. Mō'winöñköñ-külok'nonom kaā'tsenūtsoia. Watā'nan löksip'weten mom'na tup'mitnowē'bismöni tsenū'tsoia. "Wĕh! mökī' inno," atsoi'a. "Möm adök'," atsoi'a. "Wĕh! möm adök' bē'ibo," atsoi'a. Awē'bisim tetē' lū'ti ihē'lutweten me^{h}yot'notsoia. Bē'idük betek'doidom betek'tsonotset söhē'katsonodom dön'tsoia. Tsai'men tawal'ebisim lök'sipweten ökoi'tsoia.

Ökoi'yebisim ko'do es'wōwōkoitset tsūtsū'köm mökī' ītū'titsoia. Sököi'önō'tsoia. An'kanim os'tsūmnaki huköt'sonotsoia wödöm'dawiñkanim ökoi'tsoia. Tik'tetekoidi tetet' bē'u ī'tūtsoia. Bē'iböm hukot'dawiñkanim wödöm'daweten önō'tsoia. Tik'tekoitset bē'itapo ī'tutitsoia bē'iböm hukot'dautsoia. Bē'i mayā'ken in'taslutdi hukot'dautsoia. Awet'en öno'doidom ön'noñkabököm wön'otsoia.

Wön'odom wōwō'kinutsoia. Wōwō'kinumöni kā'kam töñ'kötom kaio'kitiñkani hinī' bo'koltsoia. Bok'olebisim tsai'nim hinī' mē'paidom. Wikū'kūmöni wimik'tsoia. Söwē'kadoitsoia. "Bö'dam-mai'dükanmaat höh'wēpaitopem tü'idom kakan'. Amen'kömse min'tsem mawön'omano," atsoi'a. An'kanim mai'tso tsa hap'doiweten watai'totsoia. Awet'en tös'kadoiñkanim ökoi'tsoia.

Ökoi'yebisim ökoi'möni hum'pilistommai'düm tsām tsutsū'idi yē'i'idik'noweten tampitīn'pindom kawī' eswōwō'kitweten yē'i'iwodoi'dom "Pī'ūno" wē'bistsoia. Amöni tös'woēdom tsenū'tsoia. "Hēu! tetet' yahā' makit'peñ kakö'eñkano nik posim'," atsoi'a. "Nī ai'söi mö māk'itismöni pīñ kâ'doidi nik külok'nonom ökau'tsenatsen," atsoi'a. "Hen'té nik mak'papaitibēnĕĕ hesā'nudom kaā'pĕ yahā' makit'wonomano," atsoi'a.

saw some women. They were there bathing. He watched these water-bug women. He watched them as they crawled out of the water to the bank, and kept jumping in. "Whee! Her anus!" said he. "That's the one. Whee! There's another one!" He kept talking, and then jumped to seize the very biggest one. Just as she was jumping, just starting to jump, jumping right behind her, he seized her. By and by, after working for some time, he crawled out, and went away.

He kept going; and when he was some ways from the middle of the world, his penis pained him. He walked along scratching. Then he cut off the end of it, and, having thrown it away, went on. A little ways farther on, it pained very badly. Again, having cut it off and thrown it away, he went on. And having gone a little farther, it pained him again: so he cut another piece off. And still again he cut it off, even at the very base. Then as he went along, just as he started to go, he died.

He lay there dead. As he lay there, the Crow brothers flew up, and pecked out an eye. They kept pecking it out, then began on the other eye. When they had pulled just a little, (Coyote) came to consciousness again. He stood up. "I have been having a council with the Alturas people, and was sleepy. Do not say anything about it, or you will die." (?) Then, picking up a stick, he threw it at them. Then, having risen, he went off.

As he went along, Humming-Bird Man, after hovering about close to the top of a tree, came darting down, and, when almost to the ground, swooped upwards again, singing "Piuno!" all the time. (Coyote) stood there and watched him. "Yes, you have learned how to do that very well, my cousin. I think that if I learned that, the women everywhere would love me. Why don't you teach me how you learned to do it so well?" said he.

Amön'i, "Hēu!" atsoi'a "Makit'yahānimöni min makpapai' timakas," atsoi'a. "Nī kökas' yehep'tuyemen'dom makit'wonom," atsoi'a. "Mak'wono hoi'yedom kas tsā'di lök'doiwonom," atsoi'a. "Lök'doiyebisim ostsūm'di lökdik'noweten tsā ostsūm'di tetē'bem pak'di tös'taweten sön'tsetsopin'dom töpin'pinūsas," atsoia.

Amön'i "Hēu!" atsoi'a. "Kaā'makas," atsoi'a. "Nik kan tetet' pīñ kō'doidi ökau'tsemapem. Yahā'makitpem adoñ'kan nik külok'nonom wē'yemāpem," atsoi'a. An'kanim lök'doitsoia lökdoi'yebisim os'tsūmdi lökdik'noñkani tös'tatsoia. An'kanim töp'tsopintsoia. Tampitīn'pindom kawi' eswōwō'kitweten pī'wadom sön'tsewodoi'tsoia. Añ'kabököm öpek'ano han'pidom böpoi'poidoitsoia. Adom' wōn'ōtsoia.

Wōwō'kinutset ökoi'tsoia. Tsai'men kā'kam teñ'kötöm kaio'kitiñkanim hinī' bokol'tsoia. Bokol'ebisim hinī' wipol'sipmā'dom wikū'kūmöni tū'itsenotsoia. Söwē'kadoitsoia. "Yepōn'onokan höhwē'paitopem kan tū'idom amen'kömse min'tsem mawōn'oman," atsoi'a.

An'kanim öno'doiñkanim ökoi'tsoia ökoi'yebisim sut'im mai'düki büs'pedi ödik'notsoia kül'eni büs'pedi. Awet'en büsī'ditsoia. Tsai'men wē'pam wē'yetsoia, "Hesā'pedi makā' kaāt' yahā' yahā'tsetipe külé'ködom mapem," atsoi'a. "Homon'di makā'de kaat' yaḥat'setipem külem' büs'pem," atsoi'a. "Hesā'metas tetet' külok'bepe küle'kököm as. Amāñ'kan tik'tena nik büsī'didom tetet' ökau'tsetipem külem' mawōn'om," atsoi'a. Amön'i, "Hō!" atsoi'a. "Homon'di makā'de kaā'pem tetet' külok'bepem büs'pem? Amā' nik yapai'topi," atsoi'a.

Amön'ikan wē'yetsoia, "Mödī'kan höbōm' upem' pim höbōm'," atsoi'a. "Amā'nak kaañ'kano ökoi'dom ödik'nomapem," atsoi'a. "Obö'tsono batās'tsono mahel'ūkökan höbōm' amā'di ödik'nonimöni wasā'peñ külok'bem büshel'-

Then (the Humming-Bird) said, "All right! If you wish to learn, I will show you. I was not afraid, and so I learned. When I began to learn, I climbed up a tree, kept climbing until I reached the top, and having reached the top of the tree, standing on a large limb, I used to jump off head-first," said he.

"All right!" said Coyote, "I will do that. Thus I shall be loved in very many countries; for, knowing many pretty things to do, women will talk about me," said he. Then he climbed up, kept climbing, and when he had climbed to the top, he stood up. Then he jumped down. Darting down toward the earth crying "Pi!" just as he neared the ground he raised his head. Just then he struck on his head. So he died.

As he lay there, (the Humming-Bird) went away. By and by the Crow brothers flew up, and pecked out his eye. They kept pecking; and as they were about to pull it out, when they pulled gently, he awoke. He stood up. "I have been talking with chiefs, and fell asleep. Do not say anything about it, or you will die." (?)

Then, having departed, he went off, and kept going until he reached the place where a man lived with his wives. Then he stopped there. By and by Coyote said, "Where can one marry such fine-looking women?" said he. "Where do such fine-looking women live?" — "It was a very old woman that I married. After staying with me for a little while, she turned into a fine-looking one," said (the other). "Is that so!" said (Coyote). "Do you know where such sort of old women live? Tell me," said Coyote.

Then the other said, "The camps are over there, there are many camps. By going thither you will reach them," said he. "There is a house opposite the last one; when you get there, there will be an ugly old woman living

ūkökan," atsoi'a. "Amā' kaañ'kano külĕ'kömapem aweteñ'-kañkano önō' wasā'möni hap'doidom apai'mapem," atsoi'a. "Nī kas kaā'tiwonom ūnim' nikī' külĕ'," atsoi'a. "Amām' apā'okitweten büsdodō'dom helū'nini ek'dadom sut'im bēn'ekto tetet' yahat'setidom tū'itsenoköm mām," atsoi'a. "Amāñ' kaā'makan," atsoi'a. "Adōñ' kaāñ'kano yahā' külĕ'kömapem," atsoi'a.

Amön'i, "Hēu!" atsoi'a. An'kanim möm bēn'ek ökoi'-tsoia. Ökoi'yebisim ödik'notsoia. Ödik'nodom batās'onom ū'ina ötso'nodom ödik'notsoia. Awet'en lökön'omöni wasā'-apeñ külok'bem lap'noyewēbiskötsoia. Amā'kan lökön'ōñ-kanim bödoi'dom büs'tsoia. Atset' kūlū'tsoia löksitō'weten möiñ külok'bĕ tū'yiditsoia.

Amañ'kan bēn'ekto tū'itsenoñkanim hoiwihai'yetsoia hoi'wihaiyedom tiktetē'yetset wokō'tsoia. Amön'ikan ap'-doidom apai'yetsoia apai'yewebisim apā'okitsoia. Atset' kūlū'tsoia. Tū'iweten bēn'ekto büs'tsoia. Atset'kan möim mai'düm hun'mokoitsoia amāñ'kan kūlū'tset mödĕ' hanö'-okitsoia.

Amön'ikan wē'yetsoia wē'pam, "Hesā'tidom sööi wön'-ōtidom mawē'uka," atsoi'a. "Hesā'tidom wē'yebēnĕĕ nik. Nī bē'im hun'mokoitas," atsoi'a. "Homon'di söi matī'-wiano," atsoi'a. Amön'ikan, "Hēu!" atsoi'a. "Nī as ökoi'dom ūnim' yamān'im kiū' tetēm' sömbōm' kan bō'-wonopem amā'di as lap'tikinuwē'was," atsoi'a. Amön'ikan, "Hē'u!" atsoi'a. "Kātimakasi," atsoi'a. "Aweten' as tetēm'maat tsa sa'doias wöhöl'pe," atsoi'a. "Amā'ni as wō'dom wōbūn'owēas," atsoi'a. "Bōm'inki töswō'yepenan wō'dom wōbūn'owēas," atsoi'a. Amöni' "Hēu!" atsoi'a. "Kaā'timakasī'," atsoi'a.

An'kanim möm bēn'ek hun'mokoitsoia. Ökoi'yebisim möim mak'paitipedi ödik'notsoia. Amön'i ūpem' mö'dem

there. Marry her; and then, if she is too weak to walk, carry her, and bring her back. I did that way with my wife here. After getting back, and staying a few days, one morning she woke up very fine-looking. That is the way it will be. Thus you will marry a good woman," said he.

"Very well!" said Coyote, and the next morning he went off. He kept going until he arrived there. Reaching the last house, he crossed over and got to the house opposite. He went in, and there was an ugly old woman sitting there. Having gone in, he sat down, and remained there. Meanwhile night came on, and, crawling across, he slept with that old woman.

In the morning, when they had risen, they came back; and after they had come a little ways, she became tired. So carrying her, he returned, and kept coming back until he reached the place he had set out from. It came night; and after sleeping, he staid there in the morning. Meanwhile the other man went hunting, and at evening he came back bringing a bear.

Then Coyote said, "I wonder how you killed him. You had better tell me, I also went hunting. Where did you kill him?" Then the other said, "All right! I went around behind this mountain, a large trail runs there, and I sat down close by it." — "Good!" said Coyote, "I will do that way." The other man said, "I carried a big, heavy stick. Hitting the bear with that, I killed him. From where I stood, close to the trail, I struck him." — "All right!" said Coyote, "I will do the same."

Then the next morning he went hunting. He kept travelling, and finally reached the place that had been

bō'yam tetē'dom bō ökoi'tsoia kedĕ' hepin'koiköm bōm. Amā'dikan ödik'noweten töswoi'yetsoia bōm'inki tuswō'yebisim. Amön'i öyē'tsoia öyē'webisim lel'emtsonōweten ökoi'tsoia. Atset', "Min'meni kaas tsaiī' kas tetē' kaas' tsebō'yedom," atsoi'a. Ökoi'yebisim söt'im es'todi tetēm' öyē'tsoia. Öle'lemtsonotset wō'tsoia. Tom'dandom mā'yaken tsām pöpyēwē'tsoiam onō'wet wopok'nomentsoia. Öpek'anankan mēh'yodoidom han'ōkitiñkanim wōn'ōtitsoia.

Okit'menpem ek'datsoia. Amōn'ikan möim mai'düm ötson'weten möiñ külok'bĕ wōn'ōtitsoia möm mai'düki mö kot'om atsoi'a. Amā'kan wön'ōtiweten sōhā'doinodom pakan'di wōwō'mitsoia. Amāñ'kan bē'iböm okit'menpem kūlū'tsoia. Amām' bēn'ekto möiñ külok'bem möim osok'di tū'itsenoweten öyē'dom höbō'di okit'weten büs'tsoia.

Atset'kan möim wē'pam mai'düm wön'ōtiwonom' wōwō'kinūpedi kā'kām töñ'kötom okit'iñkanim bok'oltsoia. Bok'olebüsim tsa'nim hinī' wepol'sipmā'dom amāñ'kan söwē'kadoitsoia. An'kaniñkan, "Yepō'nonokan höhwē'paitopem maat'kökan. Amen'kömsĕ min'tsem mawōn'omano," atsoi'a. An'kanim otoñ'kanim öye'tsoia.

Öyē'dom tiktetē'tset pēn'eñ külem' sol'ekoitsoia. Tetet' ökau'pintitsoia. Amön'i tuswō'yedom pin'kanūtsoia. Ūnī'na heden'na ayā'peñ kös'dom kiū'na yakwē'tsoia. "Hēu! nik ai'söi mayā'ken tsedom'," aikakā'tsoia; mökī' öno'dom ben'yepĕ yakpin'tidom sol'tsoia. Amön'i, "Nik as kaikökan' tsedom'," atsoi'a. Awet'en toih'lalai'notsoia möñ külĕ'tsoki solī' ben'yedom möyak'atidom benhū'yedom öno'tsoia. Atset' mömö' tsenū'pem yakpin'titsoia heden'na yak'wētsoia pinhā'sitotsoia.

Bölē'lekdoidom tsehē'hesitomöni ü'itsaniñ kös'doina ya-

pointed out to him. A large bear-trail led along there, — a trail up which they went to feed. When he reached it, he stood there, kept standing close beside the trail. Then the bears came, kept coming, walking fast. Meanwhile Coyote said, "I am not looking for you, I am looking for another, a big one." They kept going along, until, in the middle of the lot, there came a large one. As he was walking by, (Coyote) struck him. When he struck, the stick bounced back, for he did not strike him just on the head. Then from all sides they seized Coyote, and threw him down and killed him.

Coyote did not return in the morning. Then the other man crossed over (to Coyote's house), and killed the old woman; and she was that man's grandmother, they say. And having killed her, and carried her to the spring, he threw her in. And (Coyote) still had not returned when it grew dark. In the morning, the woman, having come to life in the spring, went back to the camp, and staid there.

Meanwhile Coyote was dead; and to the place where he lay the Crow brothers came, and pecked his eyes. They kept pecking, and were just about to pull out one eye, when Coyote sat up. "Really, I have been talking with chiefs. Do not say anything about it, or you will die." Then, when he was thoroughly awake, he went on.

After he had gone a little ways, he heard two girls singing. It sounded very pretty. So, standing up, he listened. It seemed to come from close by, behind a point like this. "Well, I guess they see me," thought he; for it sounded as if they sang in time to his step. "They must have seen me," he said. Then he walked and capered about, dancing to the song of the girls, stepping just as they sang. It sounded as if they were watching; it seemed as if it came from close by.

He went across in the direction of the sound, climbed

kwē'tsoia. Amöni betek'doidom wile'sitotsoia böle'lekdoidom tsehē'hesitomöni obö'asitona yakwē'tsoia. "Hēu! mö hap'tĕ min nik ai'söi ökau'tsedom nik oiö'paidom nikī' önō'soldom mayā'keno; anim'tset min ödik'nomakas. Asmöni nik tsemā'añkano," atsoi'a.

Atset' möiñ külem' mökī' ūnī'di tenĕ büs'tsoia mötsok' ū'idi. Atset' mökī' külem'maat hūhehē'nonwet ökoi'tsoia. Aweten'kan betek'doidom wilen'otsoia wile'koiyebisim wokâ'dom; kūlū'möni yasā'nudom ūyūk'tsoia. Möñ külĕ'tsom tenĕ' hadā'na sol'wet mai'tsoiam ūnī'di yakwē'to. Amāñ'kan möm bēn'ek möim solim'maat pin'mendom. Bēi önō'ye ökoi'yeñkabököm te'loli ötsaktsoia höbō'di büs'pedi ödik'notsoia. Amañ'kan te'lolim yapai'totsoia. "Külok'nonom as wetemē'ukan," atsoi'a. "Atset'as tsenō'nomenē'ukas," atsoi'a. Amön'i, "Hēu!" atsoi'a. "Wetem'nomākadehas," atsoi'a. Amön'i, "Hĕĕ!" atsoi'a. "Wetem'nomā'añkas kūlū'möni," atsoi'a. Amām' kūlū'tsoia wetem'dom wetem'tsonom sol'dom yepin'titsoia. Amön'i mai'tsom ökoi'tsoia ökoi'yebisim, "Etū'! kaān'upi," atsoi'a. "Wē'yes min," atsoi'a. "Ūnī'na büs'bēnĕĕ," atsoi'a. Amön'i, "Hēu!" atsoi'a. "Ūnī' büs'dodō'bēnĕĕ," atsoi'a. "Külok'nonoñkan nik tetet' oket'köm," atsoi'a. "Ūnī' hadōn'osmöni kaan nik maköm. Külok'nonom nik yahat' hūbök'möni hūktasi'," atsoi'a. "Hasmöni pin'dom mahā'yepada'," atsoi'a. Amön'i büs'tsoia.

Atset' ökoi'tsoia ökoi'dom ödik'notsoia. Amön'i külok'nonom wetem'dom pelip'dom yepin'titsoia. Amā'di ödik'notsoia. Tetet' ökau'tsetinonom külok'nonom wetem'kötsoia. Amā'di widok'tsoia kan möim mai'dü pēn'em tetet' yahā'dom külĕ'tsom. Hoiö'paitsoia. An'kaniñkan

a ridge, and, when he looked across, it sounded as if it came from across on the other side, from the point of the ridge. So, starting off, he ran across, and, getting to the top of the ridge, looked across, when it seemed to come from the opposite side. "Well, I guess you love me, are fond of me, for you are singing in time to my steps; but I will get over there to where you are. Then you will see me," he said.

Meanwhile his wife remained here, at their house. So he went off, never thinking of his wife. So starting off, he ran on, kept running until he was tired; and when it was night, he stopped and camped. Here the two women's singing sounded as if it came from far away. And in the morning he could not hear it. And as he went about everywhere, he met Cottontail-Rabbit, and came to the place where he made his camp. Cottontail told him, "There are many women who dance, but I never go to see them." — "Well," said (Coyote) "are we going together to the dance?" — "Yes! We will dance when it grows dark," said Cottontail. Then it was night, and they heard singing and dancing all about. So they went off, kept going until (Coyote) said, "Stop a minute! I'll tell you something. You had better stay behind here." — "All right!" said Cottontail. "You had better stay here. Women are very careful and suspicious of me," said (Coyote). "If I have this (his penis) on, they are afraid of me. When the women think I am all right, I will whistle. When you hear that, bring it along." So Cottontail staid there.

Meanwhile (Coyote) went off, and arrived there. Then he heard the women dancing and shouting. He got there. Very pretty women were dancing. He took a partner there, and two very pretty women fell in love with him. They followed him off. They followed him as he walked

öhē'doitsoia. Önō'yetsoiam mai'sem hoi'wihadoi'nudom möim te'loliki büs'pem inki mai'sem bödoi'onotsoia.

Amāñ'kan möim mai'düm hūk'tsoia hon'maktintsoia. Bē'iböm hūk'tsoia. Hesā'dom mayē'uka," atsoi'a. "Öpek'ayēukas tē'tedom," atsoia. "Tetet' yahat' hūbök'dom pēn'eñ külĕ'ni önoi'dom yahat' hubök'dom kai'kas," atsoi'a. Amön'i mai'tsom nūk'tsoia mōs'tapinhanō'yedom sikas'aidom yep'tsetitsoia. "Hen'tĕ! ettū'! kaān'up min'tsem," atsoi'a.

An'kanim wilĕ'doinoñkanim möi'di ödik'notsoia. Hūk'tsoia. Hesī'maat pin'mentsoia. Tetet' wasō'tsoia. Hatāmönoi'yewet tsemen'tsoia. Yewē'dom möiñ külĕ'tsoki büs'pedi okit'soia.

"Hesī'mayēuka yōmō'önoidom," atsoi'a. "Wī'yekan öpe'as kaiyē'ukas," atsoi'a. Awet'en mai'sem yokos'kinutotsoia es'totidom mai'tsom sikas'aidom yokostahē'todom atsoi'a. Bē'iböm hatāñ'koitsoia mökan'im yönō'yedi hatāmönō'yetsoia. Bē'ibömmaat tsemen'tsoia tetet' wasō'tsoia.

Möm tenĕ' büs'tiweten öt'notset lölöñ'külĕ'tsom okit'iñkanim mai'tsom hoi'wihakoitsoia. Tsai'mem amām mai'sem möim te'lolim möim hin'wonom külĕ' hē'yetotsoia tas'tidom wak'tihūdoi'tsoia. Amön'i hoi'pai, "Kaā'pem mai'düm min mati'kadĕ wak'tihūdoi'dom. Kaā' tibīm' mai'düm nik ai'söi kaā'timenatsen," atsoi'a. "Kaā' tötöm' tibī'bem wak'timenmapem," atsoi'a. Hoi'paiñ külem' mai'tsoia. Mömöm'bĕ hē'yetotsoia mömöm'bĕ wak'tihūdoi'tsoia. Yahat' öpĕ tas'tidom yepin'tititsoia.

Atset'kan möim wē'pammai'düm pēn'eñ külĕ'ni tū'ye-

about; and when they got near the place where Cottontail was staying, they sat down.

Then Coyote whistled, but there was no reply. He whistled again. "What are you doing?" said the girls. "Oh, that is nothing! I am only playing," he said. "I feel very happy to be going about with two women, I feel very good," said he. Then they laughed, putting their legs over him, playing with him. "Why don't you wait? Keep quiet, ye two!" said he.

Then, having run off up the hill, he came to that place (where Cottontail was). He whistled. He did not hear anything. He got very angry. Going about hunting for him, he did not see him. Then, returning, he reached the place where the girls were.

"What are you doing, going about calling (for some one)?" they said. "No, I was not doing anything," said he. Then they lay down beside each other, he being in the middle, between the two; and they played with him, and straddled over him. Again he went off to hunt (for Cottontail), went about hunting in the same place he had gone before. Again he couldn't see him, and was very angry.

Now, while (Coyote) walked down, having made (Cottontail) stay (where he was), two Star-Women came along, and he (Cottontail) followed them. After a while Cottontail had connection with them, with the oldest woman, making her groan, almost making her cry. Then the younger said, "How can such a man almost make you cry? Such a little man, I guess, cannot make me do that. Such a tiny little fellow can't make me cry!" said the youngest woman. He cohabited with that very one, he almost made her cry. He made all (both) groan loudly.

Meanwhile Coyote-Man kept sleeping with the two

bisim ek'datsoia. Amāñ'kan bēn'ekto. Öyē'tsoia möim ū'yinak okit'mönikan möim tē'lolim büs'kötsoia. Sölekwonō'weten was'ekinūtsoia. "Yahat' kante min wōn'ōtiyakökas," atsoi'a. "Möim büs'tisma söi hesā'ka," atsoi'a. Tetet' wasō'tsoi'a. "Nī kas pēn'eñ külem' okit'iñkanim hoi'wihakoikan," atsoi'a. Amön'i, "Hesā'ka," atsoi'a. "Hesā'medas hē'yetokas min'kini," atsoi'am. "Hō!" atsoi'a. "Nī as tenē' wak'tihūdoi'kas pēn'eñ külē'" atsoi'a. Amōn'i, "Hō!" atsoi'a. "Tibī'bem külok'nono möyēm' wak'timapem," atsoi'a. Tetet' mömöm' hē'yetopem yakhū'böktsoia. Tetet' wilek'ni wasō' tsedā'tsoia.

Hap'siptotimöni mom'ni tsukut'weten ūpē' hes'bopaitsoia. "Tetet' kan möyem' yahām'," atsoi'a. "Tetē'nonom külok'nonona kökan wem'tiklutpem," atsoi'a. Bēn'ek wetem'mentsoia wetem'hēkitdom. Büs'dom kūlū'dom möm bēn'ek ökoi'tsoia.

Ökoi'yebisim hiloñ'külok'nonoki büs'pedi ödik'notsoia. Kai'di mai'sem wol'tanūtonodom. Amāñ'kan kai'yim söhē'henoönō'tsoia. Adōñ'kan tsehē'yeönotsoia. Amön'ikan söt'im batas'luti tetē'lutim höt'lutpem lap'tanukötsoia. Amā'kan mē^{h}'yodoitsoia. Mē^{h}'yodoidoñkan tsai'na pat'koimöni sitai'tsoia. Atset'kan mai'sem nuk'tilutim pul'ködi bolop'inotsoia. Amāñ'kan yelap'wööhē'nodom dōn'tsoia. Atset'kan möiñ kūlok'nonom öpek'ani mai'sem donīn'utsoia. Atset'kan söt'im yan'ta yakoi'tsoia. Adōñ'kan wē'yemöni öyē'dom okit'iñkanim yim'di don'dom tsā'nim yim'i widok'dautsoia.

An'kanim ökoi'tsoia. Möim yimi' möñ külok'nono mē'iñkan. Atset'kan tsai'men wē'pam ökoi'tsoia. Tsām bakā' tsehē'yeönoyēyatan yaha' wem'tikpe tseñ'kanim tsakām'ni bömhē'loñkanim kadot'diknotsoia. An'kaniñkan

women until it was light. Then in the morning he went on; and when he had reached that house, Cottontail was staying there. Having rushed in, he (Coyote) looked angry. "I have a good mind to kill you," he said. "Why didn't you stay where I told you?" he said. He was very angry. "Two women having come along, I followed them," said Cottontail. "Then what did you do?" said (Coyote). "I cohabited some, with yours (i. e., your penis)," he said. "Oh!" said (Coyote). "I almost made the two girls cry," said (Cottontail). Then "Oh!" said (Coyote), "it will make little women cry." He felt as if he had cohabited much. Very quickly he got over his anger.

When (Cottontail) had handed it over, (Coyote) washed and cleaned it with water and put it away. "That is very good," said he. "It is just right for big women." Next day they did not dance, the dance was over. So, staying until it was night, he went off in the morning.

He kept travelling until he reached the place where the Ground-Squirrel women lived. They were sitting in a row on a log, and he passed along close by the log. He looked around as he went along. Now, the last one that sat there was very large, and fat. So he seized her; but as he seized her, she jumped aside, and he missed her. Meanwhile they rushed in the tiny door (of their house). Then (Coyote), reaching down through, seized one. Meanwhile the women all seized him. One went off to call Badger. And when they had told him, he came, and arriving there, seizing (Coyote) by the arm, he pulled off one arm.

Then (Badger) went off. He gave the arm to the women. Now, after a while Coyote went off. After he had gone about looking for a limb of a tree, he saw one which was just right, and, having rubbed it with pitch, he stuck it on. Then when it grew evening, again, just

kūlū'tset bē'iduk yōö''öskoitset ödik'notsoia. Tsesak'menbo adom' amāñ'kan kai'pĕ wōmön'i kai'pĕwēbisset sol'ekoitsoia.

Atset' hehē'koitsoia. "Hesī' adom' sol'dom mai'kadĕ makit'ka," atsoi'a wē'pam mai'tsoia. "Hōmoñ' kodoi'diwet hesī'wet hōmōn'iwet wasā'nuwēkoikan," atsoi'a. "Koioi'ki ma halī'lĕ akan' haai," atsoi'a. "Hōmōñ' kodoi'di mai'düm wasā'numöni mayā'ken," atsoi'a wē'pam mai'tsoia. Amön'i yān'tammai'düm wē'yetsoia. "Awet' kaai'menpem yakwē'kan," atsoi'a. "Olel'ki ma halī'lĕ akān'haai," atsoi'a. "Wī'yekan kaai'menkan. Koioi'ki ma halī'le akān' haai," atsoi'a. Amön'i, "Hō!" atsoi'a. "Wetem'nomākasi'," atsoi'a. "Weteñ'koipö," atsoi'a. Amön'i, "Önō'saa," atsoi'a. Amön'i mai'tsom önō'tsoia.

Ökoi'dom mai'tsom ödik'notsoia. Amön'i mai'sem weteñ'kötsoia möim' yimī' mai'sem wödöm'sitoyedom weteñ'kötsoia. Amā'di mai'tsom ödik'notset tsesāk'mentsoia. Möim wē'pammai'düm pēn'ĕ yiñ'kömöni mai'sem ma'kitmentsoia. Mai'sĕ wetem'iditsoia. Wetem'wēbisim tsai'men möi yimi' oi'dontsoia. An'kanim han'betekdoitsoia. Han'wilekoitsoia han'wilekoiyebisim tsai'di ūyūk'tsoia. Atset' möiñ külok'nonom wetem' hē'kitsoia mösē' mēmē'möni.

Amām' bēn'ek ökoi'tsoia ökoi'yebisim sut'im ū'yidi ödik'notsoia. Amāñ'kan külĕ'kötsoia awet'en büs'tsoia. Yosō' hunyē^{h}'todom büs'tsoia. Amām' pō' kötsoi'a. Bē'i külĕ'ködom büs'tsoia kanī' yosō'dököm hunyē^{h}'todom büs'tsoia. Amām' bēi mö pom bēi tetē'beūtsoia. Öpĕ' kahū'yetidom büs'ebisim bēiki tē' kötsoia. Amāñ'kan sömī'maat hun'mokoimenköm atsoi'a yosō'dökö hun'yetodom büs'tsoia.

as it became dark, he arrived (at the Ground-Squirrel's house). But they did not recognize him; and when they had given him some supper, (the women) sang, while he ate his supper.

Now he stopped eating. "How did you learn what you are singing?" said Coyote. "In what country, how, who has been wicked?" he said. "They say they are singing (about) some other people's hand. In what country have the people been bad?" Coyote said. Then Badger-Man spoke. "It is not like that," he said. "They say they are singing about Coyote's hand," he said. (Coyote) said, "No, that is not it! They say they are singing about a stranger's hand!" — "Very well!" said Badger, "I am going to dance." — "Let us dance!" said (Coyote). "Go ahead!" said (Coyote), so they both went.

Travelling along, they arrived there. And they (the women) were dancing, they danced throwing the arm across from one to the other. And when Coyote and Badger arrived there, the women did not recognize him. They did not know Coyote-Man, since he had two arms. They all danced together. And while they were dancing, after a while he (Coyote) caught the arm. He started to run off with it. He ran away with it, and, continuing to run away with it, he camped for the night at a distance. Meanwhile those women stopped dancing when he got back what they had.

That morning he went on, kept going until he came to a house. He married the one (woman who lived there); then he staid there. He lived there, hunting mice. He had a daughter, and lived there married; lived there, hunting only mice. Now his daughter had grown large. He kept living there, doing the same thing, and now had a son. He never went hunting for deer, they say; lived there, hunting only mice.

Atset' mökī' tēm bēi tetē'beūtsoia atset' mö pom bēi tetē'tsoia. Tetet' yahā'lutim külem' dī'tsoia wē'pam mö-pom. Amön'ikan hūhē'yetsoia. "Hesā'tidom aitē' ūniñ' külē' külē'köhelukökas," ai'kakatsoia. "Hesā'met ūnim' ī'tudoñkökas. Adōñ' wōwō'kinūmakas awē'bisim wōn'ōdōñ-kökas. Amā'kas has'möni kan nik tik'tsemāpem," atsoi'a.

Awet'en hun'koitsoia hun'koipem tsai'men kūlū'di okit'-soia. Awet'en yokos'kinūyatan tsai'men wē'yetsoia. "Tetet' ī'tudom okit'menhudoi'kas," atsoi'a. An'kanim tū'ipem tū'ibodökdom ek'datsoia. Amāñ'kan öhā'kinutsoia. "Tetet' ī'tudoñ kawē'ukas," atsoi'a. Atset' mökī' külem' pō'kitotom hö'koiyēutsoia. "Hum'botmenim pekö hön'oyedom kaañ'-kano min'ki tē'tso hon'wēinūtimā'pem," atsoi'a. "Ītudoñ kawē'ukas wadā'makadom," atsoi'a. "Amāñ' hesai'lūkökas wadā'menhelukökasmaat has'tset min'söm büs'pada'," atsoi'a.

"Mödī'kan söt'im mai'düm büs'pem nik yakset'ipem. Amā' min pom yep'kömöni min'söm büs'pada' amā'di," atsoi'a. "Nik'maat hū'hēyenwet pī wakmen'wet büs'pada. Min pom yep'kömöni hesī'wetmaat min mē'imöni peī'didom büs'pada," atsoi'a. "Ayān'wiyatan wōn'osmöni." Awet'en öhā'kinutsoia.

Atset' külem' hö'koitsoiam. "Hesan'te nī'wet höbōm'-maat tō'helukökan amön'i min'söm tsewet'en nik ökoi'pada," atsoi'a. Amāñ'kan ökoi'da tsai'men sumim' bömi' hes'-bohamotō'weten höbō' mökī' tōpai'tsoia. Tōpai'möni mā'-yaken höbōm' tsō'tsoia. Pitūp'da mai'sem okit'dom tse-mön'i öhā'kinuwonō'di bömim' pihol'kitpem okö'tsoia. Amön'i mai'sem wak'yatan möm bēn'ek möim mösē' mak'-papaitiwōn'ōna ökoi'tsoia.

Meanwhile his children now had grown large, his daughter had grown of age. She grew to be a very fine-looking girl, Coyote's daughter did. Then Coyote thought. "I wonder how I may marry this girl!" he said. "But what (about) this! I am sick, so I'll lie down all the time, saying I am going to die. When I have done that, they will believe me," he said.

Then he went off hunting; and by and by, hunting along, he came back at night. Then, after he had lain down, by and by he spoke. "I am very sick, I almost was unable to come back," said he. Then sleeping, he could hardly sleep (before) morning. He lay there sick. "Very sick I am," said he. Meanwhile his wife went out to pick food with the daughter. "You and your two children will be able to keep alive picking all sorts of food," said he. "I am sick, and shall recover. If I should not recover, ye must live here (?)," said he.

"Over there there lives a man who looks like me. When your daughter has married him, ye must live there. Ye must live without thinking about me, without crying much. When your daughter is married, if he (her husband) gives you anything, you must live there and eat with him . . . if I die," said he. Then he lay there sick and groaning.

Meanwhile the women went off to pick food. "Some time the house may burn down; and then ye, having seen me, must go away," said he. So he went off; and by and by, having brought in and piled together some deer-bones, he set fire to his house. And when he had set fire to it, the house burned. When it was burned down, they, returning, saw that there were bones, all burnt up, lying where he had lain. Then they, after crying, went off in the morning to the place where he had instructed them to go.

Ökoi'möni höbōm' okö'tsoia amā'di mai'sem ödik'notsoia. Amön'i büs'kötsoia mökī' butū' tsakām'ni bömhē'lodom tsetin'tikötsoia. Amā'di kan ödik'nomöni möim mai'düm möiñ külĕ' külĕ'kötsoia. Adom' möpet'iñ külĕ'ködom mökĕd'eködom büs'tsoia. Amāñ'kan mai'tsom kedĕ'kötom yosom' hunyē^{h}''totsoia.

Amām' bömhē'lom kowoi'di öda'kötsoia bā'dom bā'möni. Amā'kan möim mökĕd'ĕ tsetsoi'a. Amāñ'kan mai'tsom kūlū'menpe hunhē'pinyetsoia. Adōñ'kan okit'weten tū'ipem bēn'ekto hun'koitset büs'tsoia. Apeñ'kan ökoi'da wē'yetsoia. "Sī! nik nē. Yahā't as tenĕ' nik bē'iköm yakawē'ukan," atsoi'a. "Tsesāk'ēukas as," atsoi'a. "Möyāk'adas sinō'yewēukan," atsoi'a. "Bā'dom as möyāk'at tsehē'yewēukan," atsoi'a. "Amām' as bömhē'lowonom kōwōñ' kanai'di ödā'kökan. Amā' as tsekas'," atsoi'a. "Wem'tiki kai'kas nik bē'iköm as kakö'kan," atsoi'a.

Amön'ikan mö nētsom hes'bobopai'weten mai'sem ökoi'tsoia wasö'koitsoia. Adā' wīī'pedi okit'soia. Adōñ'kan ös'tsehēyenō'yeyatan tsai'men ökoi'tsoia. "Wasām' hapā' nī," wē'pam amön'i atsoi'a. "Wōn'ommai'düm wē'pam möpō küle'köpaai'kan. Amā'kan nik wōn'ommai'düm betē'idom," atsoi'a. An'kaniñkan koyō' wehe önō'tsoia.

Amāñ'kan kâ'domtsandi ödik'notsoia. Amā'dikan wel'ketiñ külok'be küle'kötsoia. Amāñ'kan büs'pem wetem'i wē'yetsoia. Yeo'kitsoia, "Wetem' matsoi'kan," atsoi'a. "Sol on'kokoito matsoi'kan," atsoi'a. "Adom' öpek'anbem ko'doina yahat' sol'pem mai'dü yōmō'tsoikan," atsoi'a. "Tetē' wetem'im matsoi'kan," atsoi'a. Amön'ikan, "Hēu!" atsoi'a. "Sol'mākasi'," atsoi'a.

When they went off, they came to a house, and they arrived there. Now, he (Coyote) was living there. He had rubbed his hair all over with pitch, so that they could not see it (?). And when they got there, that man (Coyote) married the girl. So he lived with his mother-in-law and brother-in-law. And the two, Coyote and his brother-in-law, went hunting mice.

Now, that which he had rubbed on, came off in his armpit when he was digging. And his brother-in-law saw it. They came back from the hunt just before dark. And when they had arrived, they slept; and in the morning Coyote went hunting, (but) the brother-in-law remained at home. And when Coyote had gone away, he spoke. "Look here, my mother! He looks very much like my father. I have recognized him. He moves just like him. When he was digging, he looked around just like him; and that which he had rubbed on, came off under the armpit. I saw that," said he. "Surely he is my father!"

Then the two women, having fixed things up, went off, went away angry. And after a while (Coyote) got back, (and there was) no one there. So, after he had looked and peered everywhere about, by and by he went off. "I was wicked," then said Coyote. "Mortal men, in telling of the olden time, (will say) that Coyote married his daughter long ago." So, along the edge of the valley he went on.

So he arrived in the north (?). And there he married the Frog-Old-Woman. And as they were living there, a dance was announced. They sent (messengers) to tell him. "They say there is a dance," said they. "They say there is to be a singing-contest. So they sent to all countries for men who were good singers," they said. "They say it *is* to be a great dance." Then (Coyote) said, "All right! I am going to sing."

Amāñ'kan sai'tsokninima ck'datset bosip'tsoia amön'ikan mökī' küle' ī'tutsoia pēn'em ek'immaat awōn'ompedi. Adōñkan öhā'kinutsoia. Amāñ'kan wē'yetsoia, "Hesā'maka wetem' tsenū'nomaka ai basap'menka," atsoi'a. Kan, "Hĕĕ!" atsoi'a. "Mī'wet maat ökoi'maañ'kano. Wōwō'kinumakas önō'yemakat toi'kas," atsoi'a. Amön'ikan tsa yaion'pindom yaio'kityeweten ökoi'tsoia. Ökoi'doñkan ödik'nomön'i sol'köm mai'düm sol'kötsoia. Pā'waksim sol'kötsoia ka'yeskömmai'düm sol'kötsoia wek'wekemmai'düm sol'kötsoia kām'am sol'kötsoia papām' sol'kötsoiam. Amā'dikan ödik'notsoia os'pom sol'kötsoia mökahūl'köm sol'kötsoia kan'bem mai'düm sol'kötsoia.

Amā'di kan wē'pam ödik'noweten sol'tsoia solon'kokoitodom mai'tsoia. Külok'nonom wetem'tsoia helī'enimmai'düm sol'tsoia tetet' ökau'tsetinonom külok'nonom wetem'tsoia. Amā'dikan sut'im külem' ökau'tsetilut'pem ohē'kötsoia. Amā'kan wē'pam wetem'dodotsoia. Helū'nini wetem' ötson'owetkan sowi'kadoñkanim sohat'notsoia. Sohat'nodoñkan kūlū'kitpedi han'wokitwet hop'mitsoia. "Külok'nonom kan'bemöni nik'pikno ökau'tseka'," atsoi'a. Möyim' mökī' külĕ' makö'tsoia kan wasō'dom kiwo'dom wūbū'noweten ösip'intsoia.

Ösip'indom okit'setkan ökau'tsetilutpem külem' tsai'tiktseti weteñ'kötsoia. Amön'ikan möim mökī' külĕ'na tsenō'koitsoia. "Tsenō'koimākas kanā'." An'kanim wilĕ'koiyebisim wilĕ'diknōñkanim lōkē'ketdiknotsoia adom' klā okö'köinotsoia. Amön'ikan hūkoi' lök'abiskötsoia amön'ikan lōkē'ketdā'weten öyē'tsoia. Adōñ'kan okit'kom töswō'yatan mōiñ külĕ' wetem'dodotsoia.

Wetemötson'odom helū'nini wetemötson'owet sō'dōpaiiñkanim sōhat'notsoia kūlū'kitpedi han'wōkitsoia. Awet'en yokos'mitsoia. Atset'kan, "Nīpik'nom yaha'tsetis'möni

Six days had passed, when his wife fell ill, two days before (the time set). She lay there groaning. Then he said, "What are you going to do, shall you watch the dance, or are you too weak?" — "Yes," said she, "you go alone. I will lie here, and not go about; I am weak." So he threw in some wood, and, after piling it up, went away. Going along, when he got there, the singers were singing. Crane was singing, Bluejay was singing, Wekwek was singing, Antelope was singing, Papam (a root) was singing. And as he got there, Tadpole was singing, Shitepoke was singing, all people were singing.

And Coyote, when he got there, sang, — a winning song, they say. Many women were dancing, Wolf-Man sang, very pretty-looking women danced. There was one woman there who was, of all, the most beautiful. Coyote danced with her. And when they had danced around a few times, he lifted her up and carried her off. And having carried her off down to a dark place, and laid her down, he lay upon her. "Do you think I am the only pretty one among all the women?" (?) said she. (Now) that was his wife; and being angry, he whipped her; and, having beaten her to death, he went up (back again).

And coming up, as he got there, a most beautiful woman, who looked different, was dancing. Then he went off to look at his wife. "I'll go and see," (he said). And running away, when he had run thither, he approached slowly, and then peeped in softly. She still lay there, groaning faintly; so, having walked back slowly, he went. And so returning, after he had stood up, he danced with that woman.

And dancing around, after they had danced around a few times, he picked her up, and carried her off on his shoulder, carried her on his back to a dark place. Then

mawē'uka," atsoi'a. Mökī' küleñ'külok'bem makö'tsoia. Amön'ikan is'yodatodom wō'datodom wōpok'noweten wōwō'kinutset ösipin'dom okit'tsoia. Ökau'tsetiweten weteñ'kötsoia möm tenē' matsoi'am wel'ketiñ külok'bem. Wē'pa tetet' ma'kitdom matsoi'am yahā'hañ külok'nono sikal'apĕ tseō'koletdom. Adom' wē'pa on'koito.

Amāñ'kan öpek'a hūyeti'webisim ek'dapotō'tset os'pommai'dü solī' wasam' tsewē'tsoia. Amön'ikan os'pommai'düm wasō'dom solī' pedā'bostsoia. Amön'ikan mai'sem soltsöi'dom soli hū'mitsöidom hē'kitsoia.

Amā'dikan wē'pammai'düm wasāyati'ustoia. Wōn'ommai'düñkan betē'idom, "Solon'kokoitodom betē'imen möm mai'düm kaā'winim mai'düm," ayā'wēpaai'kan. Adōñ'kan, "Sol'mapem wetem'di," atsoia. "Betē'itodiim sol'im unim'," atsoi'am. "Amā'peñkan sötim mai'dümmaat ma'kit'pem pin'yahādom mömo' sol'wömöni," atsoi'a. Amön'ikan, "Amā' ma'kitdom wōn'ommai'düm külok'nonom yep'söū kan sol'mapem," atsoi'a. "Amām' ūnim' solī' öpek'andükbem kō'doidi sol'mapeñkan wōn'ommai'düm," atsoi'a.

Amā'dikan wē'pam on'koitiusdom ökoi'tsoia. Ödik'noweten, "Nisēm' yepōn'onodi pani' pan'pedom büs'yatan wetem'imaat tsemen'pem ek'dakas," atsoi'a. Atset' kais'kömmai'düm wetem'okitmadom silē'pai wē'yetsoia. Amön'ikan mö kâ'tom mökī' pös'böni silē'paititsoia. Amön'ikan öyē'tsoia amāñ'kan kūlūm'i sol'doitsoia. Amāñ'kan sol'möni külok'nonom pelip'aitsoia. "Mökâ'toki butū' silē'paipem mai'düm maai'kan kais'kömmai'düm," atsoi'a. Amön'ikan yepī'dom büs'yatan ökoi'tsoia. Amām' mai'sem

he lay between her legs. Meanwhile she said, ". . . ."[1] It was the old woman, his wife. Then kicking her, and striking her, having knocked her over, he killed her, and, coming up, he got back (to the dance). She, having made (herself) pretty, danced again, — the same one, they say, the Frog-Old-Woman. She knew Coyote very well, they say, not wishing to see (him) bothering many pretty women. So she conquered Coyote.

The people (?) kept on doing this (singing) all the time until nearly dawn, (when) they said that Tadpole-Man was a bad singer (?). Then Tadpole-Man, getting angry, stole all the songs. Then they, not being able to sing, being unable to remember the songs, ceased.

And there Coyote did himself evil (?). And mortal men, telling of the olden time, (shall say) "Those people, that kind of people, were conquering in song in the olden time," that way they said (?). And so, "There shall be singing at dances," they said, — "these olden-time songs," they say. "And (if) one man knows it (a song), they (will) ask him to sing, (if) they wish to hear it" (?), they said. "And then, learning it, mortal men, women and men also, shall sing it," they said. "These songs mortal men shall sing in all countries," they said.

And there Coyote, overcoming himself, went away. Having returned, he said, "After I had staid at my chief's, smoking tobacco, I did not see the dance, and it came morning." Meanwhile the Bluejay-Man, returning from the dance, said he wished to put on feather ornaments. Then his grandmother put on him her pubic hair as feathers. And so he went, and at evening he sang. And when he sang, the women shouted at him, "The man who wears his grandmother's pubic hair for feathers, Bluejay-Man!" they

[1] Obscure. Nipiknom, "I alone;" yaha'tseti'smöni, "when I make (you) look well" (?).

bēn'ekto öko'koyetoyetsoia kauhehē'kokoitsoiam. Amön'i mayā'ken ko'dom kĕlĕ' büs'tsoiam.

4. Coyote and Muskrat.

Wōn'ommai'düm kan büs'tsoia. Amād'ikan külok'nonom mai'düm atsoi'am pīm. Awet'en yep'söm mai'dü amāñ'kan mais'em hun'mokoitoyetsoia amāñ'kan okit'soia sömī' mayāk'en hanö'okitoye'dom atsoi'a. Kūlūm'öni mais'em kaip'ē pedom' awet'em tū'itoyetsoia.

Amāñ'kan bēn'ekto mais'em tū'itseno'dom, "Tot'imenwedas sömīm'maat wōn'ōtidom pikal'tidom höbok'itdom kum'mena. Kaūs'an ok'tipeñkâd'om mamā'wetkökan. Atset'menin kâ'do ayād'om öpek'ake'nomāp'em yak'adekökan," atsoi'a. Möm maid'ümbomōk'i mösām' bō'yem hin'wonom maid'üm mait'soiam. Wē'yemönikan, "Hēu," atsoi'a. "Kâd'om yahād'om ayād'om öpek'anim hū'iköpdom ayād'om haai'kaenkas hun'moyemāp'em. Hum'botmenweti," atsoiia.

Awet'en mais'em ökok'oitsoia. Amāñ'kan tsaim'en kūlūn'ana hun'moipipin'kitoitsoia. Adōñ'kan söt'im lök'tsopintsoia âl'olokna. Atset' söt'im ū'yi büs'pem ĕn'nan yokos'kinūtsoi'a. Amā'nan tös'kadoiweten sömī' mē'datotsoi'a.

Bēi'bö sō'wotsopin'tsoia lök'tsopintsoi'a atset' bēi'böm sō'wotsopin'tsoia mē'datotsoi'a. Sā'wono sō'wokitsoi'a. Atset' sömī hanö'okitsoi'a atset' sō'wotsopin'tsoia mē'datotsoi'a. Kanī' mödö'kö tawal'pem mai'düm matsoi'am unim' ū'yi büs'pem mai'düm.

Kan'bem mai'düm okit'ebüsim okit'bostsoia. Sömī' öpe' yai'onpinmöni wēh'yakbedomtsoi'a. Sömī' wūlū'tim. At-

said. And then, being ashamed, he departed, after remaining a while. And in the morning they all went home, all were gone. And then the world was quiet.

4. Coyote and Muskrat.

There was a (Muskrat)-Man. And at that place, they say, many women lived. Now, the men went off to hunt, and they returned bringing back deer. And at night, eating their supper, they went to sleep.

And in the morning, as they were getting up, "Do your best, killing deer, drying it, bringing it home to use for the winter! It is indeed a hungry world. The world will not always be as it is now (?)," one said. He was these people's brother, the oldest man, they say. When he spoke, he said, "Yes, doing this way, it is a good world, and we shall always be healthy if we go hunting. Do the best you can," he said.

Then they went off, one after another. And by and by, towards night, they came back one after another, from hunting. So one man crawled towards the smoke-hole. And meanwhile there was one who remained in the house, always lying close by the wall. Rising from thence, he took the deer.

Again some one carried a deer there, crawled to (the smoke-hole), and again some one brought deer, and he took it. He laid it down on the opposite side of the fire. Then (another) brought deer home, and brought it (to the smoke-hole), and he took it. The man did only that sort of work, it is said, this man who staid at home.

All the people kept coming back, until they had all arrived. When all the deer had been handed in, there

set'kan külok'nonom ham'si böi'tsoia. Amāñ'kan mai'düm lök'tsopinwē'bisim lök'tsopinbosmā'dom söt'i hoi'pai lök'tsopintsoi'a. Adōñ'kan âl'oloko tös'botadom yön'önöstsopin'tset het'sihenim-mai'düm mē'yodoitsoi'a. Tam'lelepdom mayā'ken dōn'wikatsonotsoi'a. Hanwokit'möni mayā'ken wak'waknutsoi'a. Atset' mayā'ken wōn'ōtitsoi'a añ'kanim hadoi'paieñ'kanim hanö'koitsoia.

Atset' mayā'ken möim bomom' mösē' mösam'bōye kaa'timöni tsenū'wet wē'wēmentsoi'am. Mai'sem möm'maat pinhehē'nonwet wol'kinūtsoi'a. Mösē' mösam'bōye kobē'bektsöti möm mai'düm bomom' yehep'toyedom matsoi'a. Mösē' hin'wo mösē' mösam'bōye wōn'ōtitset külok'nonom mönā'menwet sikes'tsoia tsenū'wete. Amāñ'kan, "Ö'höm mai'düm kan." Adom' mösē'wet külok'nonom wē'wētototsoi'a yep'söm mai'düm möyak' wē'tsoia.

Kan hanö'koidom höbo'di mökī' hanö'diknotsoi'a. Hawōn'omöni külem' mē'datotsoi'a wōwō'hanodom wōwō'kitsoi'a. Awet'en k!os'dom yahā'tidom wak'datsoi'a. "Hēu! ayā'tidom haai pī sömī' kömā'kaankas," atsoi'a. "Hēu! Kaā'tido wōn'ōtiwēbisim möm mai'düm bomom' wōn'ōtibosmā'kas," atsoi'a hets'ihēmim-mai'düm mökī' küle'kan yapai'totodom.

Atset'kan möim bomom' mödī'im mai'düm wē'yetsoia. "Bēi'bö hesim' mai'düm aite' nisē' mati'wewī'yaken," atsoi'a. "Ö'höm mai'düm as kawē'ukan nisē'ki hesa'timenmā'pem ep'tim" atsoi'a. "Amā'di tot'imendom min'söm hon'wēipada'," atsoi'a. Möim hin'wonom mai'düm mai'tsoia wē'yedom.

Amam' bēn'ek wē'yebosmöni hun'moko'koitsoia. Amāñ'kan kâ'doñkūlū'nanantset okī'kitsoia. Sömī' hanö'okitsoia. Hesa'makad okit'soia okit'ebüsim okit'bostsoia. Atset'

were many (?). The deer were piled up (?). Meanwhile the women leached acorns. And those people kept crawling to (the smoke-hole) until all had crawled thither except one, who came behind. And as he stood up at the smoke-hole, just as he was crawling over in, Muskrat-Man seized him. Very quickly indeed he seized and dragged him away. When he had carried him off and thrown him down, (the victim) cried out repeatedly. And then he killed him, and, carrying him on his back, he took him away.

Meanwhile the crowd of people, seeing what had been done to their brother, said nothing. They sat without listening. They were afraid, it is said, of what had made their brother cry aloud. While their eldest, their brother, was being killed, the women cooked, paying no attention, (although) they saw it. And they (said), "He is a magically powerful man." Thus the women said to one another; and the men said the same.

Carrying him off towards his house, the Muskrat-Man took (his victim) home. And when he had taken off his load, (his) wife took it, carried it inside, and set it down. Then, skinning it and preparing it, she hung it up to dry. "Yes! If we do thus, we shall have much meat," she said. "Yes! Killing them continually in that way, I shall kill all of that lot of people," said Muskrat-Man talking with his wife.

Meanwhile one of those present said to the crowd, "What man, I wonder, has done this to us again! It was an evil man who did it, a strong man, one with whom we can do nothing," he said. "Do ye all do the best ye can, and live through it," said he. The oldest man it was who spoke, they say.

Next morning, when they had talked it all over, they went off hunting. Just as it was getting night, they returned one after another. They brought back deer. What

möi tawal'pem mai'düm mē'datotsoi'a. Sömī' yaiyō'tsopinmöni mē'datoiwēbis'im mē'datobos'tsoia. Atset' wōn'ommai'düm lök'tsopintsoi'a lök'tsopinwēbis'im lök'tsopinbos'tsoia.

Bos'tset söt'im kanī'wonom lök'tsopintsoia. Bē'idük söwē'wetsopintsoi'am söwē'wetsopin'tset möi'nan tak'akabodom don'tsoia. Dōn'wikat'nodom möi'di han'wokitsoi'a. Wak'waknodom yepin'titsoia. Atset' wōn'ōtitsoia.

Atset' möim bomom' möm'maat tsehē'hēnonwet mönā'anwet kaā'nuwēwoltsoia. Amön'i mayā'ken hadoi'paiweten hanö'koitsoia. Hanö'diknoweten mayā'ken, "Atī'doñkas wōn'ommai'dü hē'notimā'pem. Adōñ'kas pī söñ'kömapem," atsoi'a. K!os'dom yaha'tidom mayā'ken sikē'yodom pikal'tidom, atsoi'a.

Bēi'böm kâ'domekda'möni, "Hēu!" atsoi'a. "Ayā'tidom hai nik mai'dü wīī'tidas. Adom' kahū'yetikökan. Amā'di wasa' hubök'menwet niki mai'düm min'söm min'söki k!edem' yaman'na keden'odom as kaū'san," atsoi'a. Amön'ikan, "Hēu!" atsoi'a. "Yahā'kan hesā'makatidom nisē' katī'kan," atsoi'a. "Mö amen'wet min'söm ö'notoyedom min'söm mapī'," atsoi'a. Amön'ikan mai'sem kau'hēhekoi'tsoia.

Amön'ikan möim mai'düm büs'tsoia öpe'kapem ū'yi büs'köm mai'düm sömī' top'anūtsoia. Mödök'ö tawal'dom büs'köm mai'düm matsoi'am möm mai'düm. Atset' möm'maat amen'wet külok'nonom mösē'ki tawal'i top'anūtsoia. Awē'bisiñkan möim yepōn'i wē'yetsoia. "Ūnī'di as okit'eam pokom' hin'puputset," atsoi'am. "Añ'kanim as ūnī'di tös'

(a number) came! They kept coming until they had all arrived. Then that man who worked (slave?) took (the deer). When they passed the deer over the edge (of the smoke-hole), he kept taking them, took them all. Meanwhile the people crawled over in, kept crawling in until all had done so.

All were in but one alone, who crawled over in. Pretty soon he crawled over head-first (?); and just as he came over, (the evil person) jumped suddenly from the place (where he was hid) and seized him. Seizing and dragging him away to one side, he carried him thither. He (the victim) made a noise, crying out repeatedly. Then (the evil person) killed him.

Meanwhile the crowd did not look at him, paid no attention to him, all kept silent. Then (the evil person), having put (his victim) on his back, carried him off. And having carried him home, "Doing thus, I am one who shall kill people. I am one who shall have much meat," he said. (Then) he skinned, prepared, hung up to dry, and dried (the victim), they say.

Again, when it was dawning, "Yes," (the chief) said. "In this way I am losing all my people. He does it that way. Thither, my people, without feeling badly, go to the grazing hills, grazing as you go (using decoy heads of deer?)," said he. "Yes," said they. "What is best for us to do, (seeing that) he does so to us?" — "Ye must say nothing to him, and go on," said (the chief). Then they went off one after another.

And that (other) man staid there, the man who always remained in the house, and dressed the deer. The man who staid there did only that, they say. Meanwhile, saying nothing to him indeed, the women attended to their work. After a while, they spoke to the chief. "It was here that he came just as the sun went down," they said. "And

woyeñkanim lökön'owēam. Amām' söi hesā'penan me''-yodoi'dom mawē'am," atsoi'a. Möiñ külem' epin'dom möm yepōn'i möñ külok'nonom matsoi'a.

Eki'maat lökön'omenköm mösē'ki tawal'i tawal'dom ham'si yok'dom hum'botmenim pe'kö sikes'dom kūlū' öye'-tsoia mai'düm pīmöni mö sikes'tido. Amam' möñ külok'-nonom mā'kittsöi'tsoia möm mai'düki me"yodoimā'dom büse'wonopi'.

Amā'kan möim yepōn'im yapai'tomöni bēi makit'soia. Adōñ'kan, "Södâk'om tös'woyekan amam' kiū as tös'boki-team. Okit'domhehē' amā'nan as me"yodoidom kawē'am hanwotson'owēbisdom," atsoi'a. Amön'i, "Hō!" atsoi'a.

Amam' mösē'ki okit'köm hinhā'hadiknotset' okit'soia. Hanö'okitsoia hanö'okitebüs'im okit'bostsoia. Yai'yotsopin-wēbis'im yai'yotsopinbos'tsoia. Atset' möim mai'düm sö-dâk'oñ kiū' wodak'donutsoi'a. Astet'kan bēi lök'tsopintsoi'a lök'tsopin söt'im mai'düm lök'tsopinbos'madom lök'tsopin-tsoi'a. Atset'kan möi kĕt'etebodom sō'wikatson'otsoia aweten'kan hawi'kakitweten wōn'ōtitsoia. Añ'kaniñkan möi hunhē'pinkoitsoi'a hunhē'pindiknomönikan. Mökī' külem' möi mē'datotsoia aweten'kan lökö'i'dom sitok'dom hanā'na yakā'tidom yep'tsetititsoi'a.

Amāñ'kan bēi möim mai'düm bomom' tsai'in bēn'ek hun'mokoitoyetso'ia. "Mö wiset'menwet min'söki kledem' yamān'na tū'itsenopai'dom ka'ūsan hesā"tem honwē'pepēm tū'itsenō'nomawe mayā'ke hes," atsoi'a. Yepōn'im mai'düm

then it was here they all stood about, and crawled in. From what place, I wonder, does he seize them!" they said, asking the chief.

The women did not go in (to the house) all day, (but were) doing their work, pounding acorns, cooking all kinds of food, (until) night came, having to cook (all day because) there were so many people. So these women could not know where the (evil) man staid when he was about to jump out and seize (his victim).

When the chief spoke to them again, they understood. "He stands behind (where) the main post stands. Whenever (the people) are coming, he seizes them from thence, and keeps dragging them on over," he said. Then they said, "Ho!"

They (the hunters) returned at their usual time, when the sun was almost down. They brought home (food), and kept arriving with it, until they had all come. They kept passing it over in (to the house) until they had passed it all in. Meanwhile that man stood close up behind the main post. And again they crawled over in, kept coming, until they had all crawled in but one man, who crawled over in. And then he (the evil person), making a sudden motion, lifted him up on his shoulder, and, having done so, he threw him down and killed him. So he brought him (the victim) home from his hunting, and arrived there. And his wife took (the body); and thereupon she cut it in strips, dried it, fixed it nicely, made a lot of it.

Next day that crowd of people went again to hunt. "Without being afraid of that man, rise (and get ready) for your grazing hills (?)," [1] . . . he said. The chief spoke.

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[1] Obscure. Hesa'tem, "how many;" honwēpepem, "living persons;" tui tseno, "to get up, arise."

wē'yeto. Amö'ni mökī' mai'düm, "Ai'hisa'wonoman,"[1] atsoi'a. Aweten'kan mai'sem önō'tsoia.

Amam' ekim' pokom' baā'aidautsetkan mai'düm öyē'tsoia. Añ'kaniñkan okit'soia okit'dōñkan bödoi'tsoia aweten'kan wē'yetsoia. Möiñ külok'nonom yapai'totsoia. "Hēu!" atsoi'a. "Nik'ī tsai'im nikposim' külok'nonom min'söm tot'imenwet sikes'dom mapī'. Kai'pe pe'weten üyük'makas," atsoi'a.

Amön'i söt'iñ külem' wē'yetsoia. "Yahat'maat pekö' pewī'kakitmen'dom pī wasa' hubök'dom büsökīn'üenkes," atsoi'a. Möñ küle' amön'i möim wē'pam, "Hesā'dom," atsoi'a. Amön'i möiñ külem', "Hesā'menwet hesim' betēm' mai'düwet ya^{c}patokit'dom nisē'ki nik sam'bōye wolī' bomöt'itidom wön'ötiwēam. Amön'i pī wak'dom tetet' wasa' hubök'dom büs'dom kawē'enkes," atsoi'a.

Amön'ikan wē'pam-mai'düm epin'tsoia, "Homo'ndi söi homō'nan tsē'yekiteam," atsoi'a. "Homon'di söi han'wokiteam," atsoi'a. Amön'i möiñ külem' wē'yetsoia. "Ūnī'dī as han'wōkiteam," atsoi'a sökē'ketkitdom. Awet'en, "As mö han'ödoinowē'am," atsoi'a. "Möm södâk'oñ kiū' as wadak'donuwēam mai'dü tsē'yekitdom. Akan'as yepön'im wē'yedom. Atset' möyē'söm ö'höm' mai'düm kökan adom' yehep'tuyedom wak'tidom wön'ötitset tsenū'wet hühēhē'numenēam," atsoi'a.

"Â!" atsoi'a. "Nī kökas' hesī'maat yehep'menpem. Nikī' tsenū'dikökan mai'dü kobē'bektimen'mapem. Hesim' mai'dümmaat kökan' nikī' önō'esmadi wak'timenma'pem. Amam' mömö' tsemā'kas," atsoi'a wē'pam mai'tsoia. "Hesan'teni söi mawē'am," atsoi'a. "Pokom' ani' büs'pedi," atsoi'a. Amön'i, "Hĕĕ! hin'diknopotō'kan," atsoi'a.

Amön'ikan ödoi'notsoia ödoi'nowetenkan hoñ'kuiyatan

[1] Perhaps ai hesa wönöman (?). The stem hisa- means "to stink."

Then his people said, ". . . .,"[1] and thereupon they all went off.

As the sun was going down, a man (Coyote) came. He arrived, and, reaching there, he sat down and talked. The women spoke to him. "Yes," said he, "my other (new?) cousins, ye women must do the best ye can and cook. After having eaten supper, I shall spend the night," said he.

Then one woman spoke. "We are feeling very sad, and have not begun to eat food properly (as usual) (?)," she said. Then Coyote said to the woman, "What is the trouble?" And the woman said, "(Because) some sort of supernatural being, coming to seize (us), kills all our brothers, and causes us to grieve. So, crying much, we are staying (here), feeling very sad."

Then Coyote asked, "Whence does he watch? Where does he carry him off and lay him down?" Then that woman spoke. "Here he carries him off and lays him down," she said, pointing downward. "So he carries him away," she said. "He stands up close behind that post, watching people. That is what the chief said, in speaking. Meanwhile the people themselves are evil people, for, being afraid of him (the evil person), they cry while he kills (his victim); and, while looking on, they pay no attention," she said.

"Pooh!" said (Coyote). "I am one who does not fear anything. While I am watching, there is no one who can make people cry out. There is no kind of man who can make (people) cry while I am about. I shall see that (evil person)," he said. "I wonder when it happens!" (?) he said. "When the sun shall be at that stopping-place?" Then, "Yes," said they, "almost at sunset."

Then he went off up a little ways, and having gone

[1] Obscure.

hemēm'-onō' hon'polpintsoi'a. Aweten'kan, "Sī," atsoi'a. "Yapai'top nik hesā'tidom wōn'ōtimakades," atsoi'a. "Hesa'met min'kan wōn'ōtimapem," atsoi'a. "Â! mī kaan'kano öpek'anbenini nik kaai'köm," atsoi'a, kanim' is'yodom isdotmitnotsoi'a.

Awet'en hoñ'kuyatan popom' okö'nöni hon'polsiptsoi'a. Awet'en epin'tsoia, "Hesā'tidom wōn'ōtimak'ades," atsoi'a. "Hesā'timet kān'kano. Pölöm' ōm möm mökī' mai'dü han'wokitködi ūkan'," atsoi'a. "Ama' tsai'na kilē'weten lökön'odom âl'olokom höm'tötim otam'otodi kaomān'kano," atsoi'a. "Atset'kan min tsaiī' möm mai'düpikno tsika'tadom min tsemen'māpem," atsoi'a. "Amam' mai'dü me'yodoidom dōn'wikatonō'dom han'wokitset betek'tsonodom dōn'dom widot'sonodom min'ki ūtī'pedi dōn'wikakitweten mökī' pölöm' ō'nimaat bopok'nomānkano," atsoi'a. "Awet'en kān'kano mökī' höbō'na hanö'doinomā'pem," atsoi'a.

Amòn'i, "Hēu!" atsoi'a. "Möyem' hap'te nik öpek'anbenini yahat' wē'yepem mai'düm tĕnĕ," atsoi'a. Awet'en mökan'di heyā'weten hoi'pai möim hemēmonōni kadop'tsiktsoi'a. Aweten' öt'notsoia. Añ'kanim möi tsai'di kilē'datsoia añ'kanim lökön'oñkanim möim södâk'om otām'otodi büs'tsoia.

Atset' möim mai'düm bomom' okit'soia. Sömī' hanö'okitsoia yaiyo'tsopinwēbis'im yaiyo'tsopinbos'tsoia. Atset' lök'tsopintsoia lök'tsopinwēbis'im lök'tsopinbos'madom söt'im hoi'paidökö lap'tsopintsoi'a.

Atset' mayā'ken hetsi'hemimmai'düm tak'akabodom han'wokitsoia. Kōbē'beknotidom yepin'tititsoia. Sīöhek'atsonodom betek'diknotsoia. "Homon'di nikī' pölöm' ōm, homon' homon' hesan'," atsoi'a ba'dömdömtidom. Atset'-

off, after having strained, he defecated a gopher-head. Thereupon, "See here!" he said, "tell me how I may kill him." — "On the contrary, you are the one who is to be killed," it said. "Ah! You always talk that way to me," said Coyote, and, giving it a kick, he kicked it away down the hill.

Then, after having strained, he defecated a mass of bent-grass. And he asked it, "How shall I kill him?" — "You want to know what to do (?)? There is a round stone where he lays (the victim) down," it said. "Having hidden that elsewhere, crawl in and hide where the rafters come together at the smoke-hole. Meanwhile he will not see you, for he will be watching constantly another man (the victim). As he seizes the other man, drags him off over the edge and sets him down, after carrying him away, — do you jump up, seize him, and pull him away, and, after carrying him down to where you have hid it, do you strike him with his own round stone," it said. "Then you will carry him off to his home."

"All right!" said Coyote. "He is always one who speaks well to me." So he stuck it back in the same place (from whence it came), and plugged it with the gopher-head. Then he went down again. He hid that (stone) in another place, and then, crawling in, he staid where the posts came together.

Meanwhile the crowd of people got home. They brought deer, kept handing it over in, until they had passed it all in. All the while they crawled in (to the house), kept crawling in, until all had crawled in but one; and he, the last of all, crawled in.

Just then the Muskrat, jumping up quickly, carried the man off and set him down. He caused him to make a noise, making him cry out loud. (Coyote), following close behind, ran after him. "Where is my round stone? Where?

kan wē'pam mai'düm hetsi'henimmai'dü don'dom dōn'wi-katsonowet'en wōn'ōtitsoia.

Añ'kaniñkan hadoi'paiiñkanim hanödoi'notsoia möim hesti'hemiki ū'yidi hanö'diknotsoia sō'wōnodom sō'wokitsoia. Amön'i möiñ külem' sölek'wopintsoia. Awet'en dōn'wika-doiñkabököm mökī' yep'i tisak. Adōñ'kan sol'ekwonotsoi'a.

Atset' wē'pam me'yodoitsoi'a dōn'dom han'wokitsoia. Wohop'mit hūdō'doitowē'bisim wīī'nit wohop'mitsoia. Atset'-kan, "Aa! kapil'ankano nik. Hakel'wodoikatop'." Amön'i hakel'wodoitsoi'a. Atset'kan momim' ūpem kum'di yotson'-otsoia. Amön'ikan möi yoöhē'sitoyeyatan tsai'men söhē'-sipweten waswē'yeustsoi'a. Salā'wi mökī' watsa'kinupe dek'tikom amā' witöu'dom waswē'yetsoia.

"Wasam' hapā' nī. Wasam' hapas' kaū'sas wē'pam. Amön'i öpek'ani tik'tselelepem. Hesā'möni tetet'maat dōnīn'omenyakes," atsoi'a was'wēwē'usdom. Aweten'kan wē'yetsoia, "Wōn'ommai'düñ kān'kano sikal'amenköm mai'dü mamā'pem. Amā'kan min won'ommai'düm betē'-idom wē'pañkan möi hetsi'hemimmai'dü wōn'ōtidom. Wasañ'kānkano sēwim' luk'luktodi büs'dom hon'wēnumā'-pem mai'düsem hūs'emenköm. Amā'peñkan wōn'ommai'-düm betē'itodom," atsoi'a.

Aweten'kan öt'notsoiam mökan' yewē'dom. Awet'en ödik'nodom wē'yetsoia, "Büspada' min'söm," atsoi'a. "Ökoi's," atsoi'a. Amön'ikan, "Hēu!" atsoi'a. Öpek'apeñ kâ'doidi betē' büs'tsoia. Atset' wē'pammai'düm ökoi'tsoia. Kanim' atsoi'a.

Where?" he said often, feeling all about. Meanwhile Coyote, seizing the Muskrat-Man and having dragged him away, killed him.

Then putting (the body) on his back, he carried him off, carried him to the Muskrat's house, and, taking him inside, laid him down. Then the wife rushed in. She was just going to take up (the body) when she recognized her husband. So she dropped it.

Meanwhile Coyote seized her, and, holding her with his mouth, laid her down. He kept trying to insert his penis, and pretty soon he did so. Just then she said, "Ah! You are squeezing me! Raise up a little!" Then he did raise himself up a little. And then she dived into the water which was in the house. Whereupon he, after having dived through after her, by and by came out, and swore at himself. His rabbit-skin blanket (that was) belted about him was wet, and, wringing this out, he swore.

"I was bad. I was a bad Coyote. I am a person who believes anything. Why didn't I hold her tightly?" he said, cursing himself. Then he said (to the one he had killed), "You shall not be a person who shall trouble mortal men; but mortal men shall say in stories that Coyote killed the Muskrat-Man. You are evil, and shall stay in the river-canyons, living there, not troubling people. That is what mortal men will tell of you," he said.

Thereupon he went back down, returning to the same place. When he arrived, he said, "Do you people stay there. I am going away." And they said, "Very well." And in that same country they remained long ago. Meanwhile Coyote-Man went off. That is all, it is said.

5. Coyote, the Mountain-Tossing People, and the Wind-Man.

Mösām' bō'yekötötom büs'tsoia tetet' pīm. Amā'nankan amām' bōmhō'nan külé' pin'kenutsoia. Amön'ikan tetet' ökau'tsetipem kölem'tsom pēn'em büs'ekoitsoiam kō'domtsandi amā'nakan ūnim' bomhō'diim mai'düm yila'koimadom wē'yetsoia. Tetet' yahāñ' külé'tsom büs'tsoikan mowasō'ki amā'ki mösām'bō'yeki möpom' atsoi'a. Atset' ūnim' yamā'nim tsutsū'idi yamān'wödömim-mai'düm matsoi'kan. Möñ külĕ pin'kenudom mai'düm ökoi'wet bölē'lekdoimentsoikan atsoi'a.

"Amā'di tot'imendom min'söm ötsonopada'," atsoi'a. Amön'ikan sut'im mai'düm hes'bobopai'weten önō'tsoia. Ökoi'dom yamān'im kanai' osok'bem upé'di ūyūk'tsoia. Amām' bēn'ekto ödoi'notsoia ödoi'nodom lelē'diknotset wōn'ōtitsoia. "Möm mai'düm okit'menkan öhöñ'kodoi'dikan öno'dom amā'di tsenō'ohēmakas," atsoi'am. Sut'im mōsām'bōye hoi'pai öno'madom.

Amön'ikan "Hēu!" atsoi'a. "Yahat' oket'dom önō'pada," atsoi'a söt'im hin'wonom mai'düm. "Wem'tiki makpai'dom kaan'te nī okit'as adom' wēwē'maañ'kano," atsoi'a. Amön'i, "Min'ki yawī'pem kūlū'di min tsebō'yĕtabĕhes," atsoi'a. Amön'i, "Hēu!" atsoi'a. "Öpĕ' kökas' nik sām'bōyemaat möm yamān'i ötson'omen helū'kökan. Adōñ'kökas öhē'dom amām' hon'wēdom sai'tsokna sötim ek'im wosip'set okit'dom okit'as honwē'dom," atsoi'a. "Amet' wōn'ōdom möm ek'i möñ kūlū'di walau'tsonotas. 'Has möm wōn'ōdoñkökan,' apā'da nik min'söm," atsoi'a.

Awet'en ökoi'tsoia ökoi'yebisim möim höbō'köm osok'di ödik'notweten ūyūk'tsoia. Amām' bēn'ek tsedā'weten tsedā'bosweten ödoi'notsoia ödoi'nodom lelē'diknodi mösām'-

5. Coyote, the Mountain-Tossing People, and the Wind-Man.

Many brothers lived together, very many. From there these many people could hear women (singing?); for two very pretty women lived beyond there, and thither in the northwest this lot of people were going to go courting, they say. Two very pretty women lived there, Wild-Parsnip's brother's daughters. Now, on top of this mountain were the Mountain-Tossing people. A man, listening to those women, would not be able to reach to the top, it is said.

"You must go up over, and do the best you can there," they said. So a man started off, after having packed up some food. Going along, he camped close by a spring at the base of the mountain. In the morning he went up; and as he went, when he was halfway to the top, he was killed. "That man will not return. I shall go and take a look at that dangerous country there," said one of the brothers who was going after him.

"All right!" they said. "Look out! Go ahead!" said the oldest man. "You shall say, 'I will tell you carefully when I shall come back,'" he said. "Then, on whatever night you name, we shall look for you," he said. Then the other said, "All right! All my brothers may not, indeed, have crossed over that mountain. So, following them, I shall arrive, if alive, after seven days are passed; but if dead, I shall be later than that night. 'He is dead,' that ye shall say of me," he said.

Then he went away, kept travelling until, having arrived at the spring where there was a hut, he camped. In the morning, after having breakfasted, he went up; and going

bōye wōn'ōtiwonopĕ tsetsoi'a. Awet' ödoi'notsia ödoi'nodom odoi'na tik'tetediknotset wōn'ōtitsoia.

Amön'i möim mai'düm bomom' ūnī'di höbō'di büs'dom tseboi'tsoia tsebō'yewebisim mösē' mak'paitipem kan'te, 'Nī okit'as,' apem' ekim' bosip'tsoia. Amön'ikan, "Ūniñ' kūlū'di okit'makan," adōñ'kan tseboi'tsoia.[1] Atset'kan okit'menpem möim ekim' wosip'tsoia. "Hēu!" — "Wōn'ödoñ kakö'kan," atsoi'a. At'atim-mai'düm, "Önō'makas nī'wet, büsmaāñ'kano min'söm," atsoi'a. Amön'i "Hēu!" atsoi'a. Bēn'ek wē'yetsoia, "Nikī' ökoi'di hum'botmenim mai'dükan on'kokoitodom kas. Önō'mapem nī," atsoi'a. "Amā'di nikī' mai'düm min'söm nik tsebō'yemenpadā'," atsoi'a. "Nikī' okit'yahāpem eki' okit'makas nik on'koimenmöni," atsoi'am. Awet'enkan hesū'paitsoia yahā' wikā'tsoia bē'idüki k!ū'ila k!ū'ilaitsoiam bat'sautsoia wile'le bihīp'tsoia pât'i bopot'atitsoia. Awet'en, "Sū!" atsoi'a, "Önōs' min'söm büs'padā'," atsoi'a. Awet'en ökoi'tsoia.

Ökoi'yebisim möim ūyūk'akitködi ūyūk'kakitsoiam. Tsai'men tū'iyatan bēn'ekto tū'itsenoñ'kani tsedā'dayatan tsedā'bosiñkanim ödoi'notsoia. Sol'tsoia sā'monan tik'tedoinoweten kode'leem'todom sol'tsoia sol'ebisim kot'wotson'oyedom sol'tsoia.

Atset'kan wē'pam an'tenan'tenan pin'tsoia. "A! hesī' mayā'ken ai'tĕ," atsoi'a. "Hēu! hēu! tetet' ökau'pintikan," atsoi'a. "Tsenō'nomakas," atsoi'a, an'kanim yā'tsatsai'inpintsoia. Sol'ebüspedi es'wōwōitsoia. "Hē! hē! hē!" atsoi'a. "Tsai'ki kō'doidi makā'des ole'kinudom sol'mapem tsai'ki kō'doidi kakas' tsehē'yedom sol'tomapem," atsoi'a. Wē'pam mai'tsoia, "Hēu! nik posim' tetet' ökau'pintidom sol'köañkano," atsoi'a. "Amām' hōmōñ' ko'doidi ökoi'domakā'," atsoi'a. "Wem'tiki nī wē'yep hōmō'wet önō'dom mayāk'-

[1] For tsebō'yetsoia.

up, when he was halfway there, he saw where his brother had been killed. Still he continued on, going upwards; and when he was almost at the top, he was killed.

Now, the many people here in the house watched; kept watching until that day had passed that he had told them, "I shall return then." "To-night he will return," they said, and watched. Then, when that day was over and he was not come, "Well, he is dead," they said. Then Atatim-Man said, "I will go myself. Do ye remain here." — "All right," they said. In the morning he spoke to them, saying, "Where I am going, I can conquer any kind of a man. I shall go," he said. "My people, ye must not watch for me there. I shall return on the day I wish to, when he has failed to conquer me," he said. Then he dressed himself, put on a fine netted cap, put on new beads, and feather plume-sticks and bands, and stuck down upon his head. "Now," he said, "I am going! Ye must stay;" and he went off.

Travelling along, he camped at the camping-place. By and by, in the morning after he had slept, he awoke, and, having finished breakfast, he went up. He sang; and when he had gone a little ways from the fireplace, he sang, swinging his body from side to side. He kept on singing, turning first in one direction, then in another.

Now, Coyote heard him from somewhere this side of the mountain. "Ah! I wonder what that may be!" he said. "Well, well! It sounds very pretty. I'll go and see," he said, and trotted off towards it. He came halfway to where the man was singing. "Halloo!" he said. "In another's country shall I sing, looking down; in another's country I shall sing, looking about," he said. Coyote said, "Well, my cousin! you sing very prettily. What country are you going to? Tell me truly where

eno," atsoi'a. O'di ödoi'taweten büs'tsoia at'atim-mai'dü. Amön'i wē'pam tös'wönoyedom wē'yetsoia.

Tsai'menkan at'atim-mai'düm wē'yetsoia. "Öpekasī'," atsoi'a. "Hoi'yam bē'idüktonan'an ko'do nik sām'bōyetsom ūniñ' kâ'do öno'am amā'di kas ödik'nomenmöni tsenō'koidom. Hesā'dowet mayā'ken adom'," atsoi'am at'atim-mai'düm mai'tsoiam. Amön'ikan wē'pam wē'yetsoia, "Hōmō'ni min öhē'kade," atsoi'a. "Mīū'sim makā' önō'nimöni min mai'düm tsē'wetomapem," atsoi'a. Amön'i at'atim-mai'düm, "Nīūsiñ' kökas'," atsoi'a. "Amām' büs'maāñkano," atsoi'a wē'pa mai'tsoia büs'tidom. Atset'kan oö''ölimtsoia, "Wī'yekan," atsoi'a. "Hesā'dom mīū'sim önō'maka," atsoi'a. "Öhē'makas min nik posim'," atsoi'a. "Nī kökas' yepōn'ikan yapai'totomapem," atsoi'a. "Mai'düm pī'pénak öno'dom kaañ'kano pēn'em önō'peñkökan wem'tikpem," atsoi'a. "Mīū'sim önō'nimöni min hōmō'nimmaat kan tsewē'tomenmā'pem," atsoi'a. "Amet' ūnim' mai'düm kökan' yepōn'köpem yahām' mai'düm amā'kan min wē'yedom," atsoi'am. "Amā'di önō'makas," atsoi'am. "Öhē'makas min," atso'ia. Amön'ikan, "Hēu!" atsoi'a. "Önō'yahadom önō'maañ'kano," atsoi'a. "Öno'dom watsā'kidi nik dōnīn'umaan'kano mönan' obö'asdoinonan," atsoi'am.

Awet'en pokom' tik'te hin'hahadoitset ödoi'notsoia. Tik'tetedoinodi, "Sū," atsoi'a. "Dōnīn'up nikī' watsak'idi," atsoi'am. "Awet'en hin dustsik'dom ösip'inmaañ'kano. Bölē'lekdoidomdökö wikö'köimaañ'kano," atsoi'a. "Wikö'köibenmap wī'yepada'," atsoi'a. "Hēu!" atsoia. "Wikö'köimenpeñkas. Hin dustsik'inohadoi'nodom bölē'lekdoimakas," atsoi'a wē'pam mai'tsoiam. Wikö'köiwasdoñkan mai'tsom ödoi'notsoia.

Hin dustsik'inodom ödoi'notsoia ödoi'nodom bölē'lekdoipotō'wet, "Hesā'dowet aitē' nik hin dustsikīn'uwodom mayā'ken," atsoi'a. "O! wikö'köwet ai'söi wōn'ōmenatses.

you are going." Atatim-Man remained sitting on top of a rock. Coyote, standing around, talked to him.

By and by Atatim-Man spoke. "I am not doing anything," he said. "Recently, a while ago, two of my brothers were travelling in this country; and since they did not return, I am looking for them. What is the matter?" Then Coyote spoke. "Who is following you, going with you?" he said. "If you go alone, people will see and talk about you." Then Atatim-Man said, "I am alone. You stay here!" telling Coyote to remain where he was. But Coyote shook his head. "No," said he. "Why do you go alone? I will go with you, my cousin. I am one who may talk with many chiefs. In going where there are many people, it is sufficient if you go two together. If you go alone, no one will see and talk about you; but if this man has a chief with him, a good man, then all the women as well as the men will be talking about you," he said. "I shall go there. I shall follow you," he said. "Very well! If you wish to go, you may go. In going, you must seize hold of my belt, on both sides (?)."

Now, when the sun had risen but a little ways, they went up. A little distance up, Atatim-Man said, "Now seize hold of my belt! and, by shutting your eyes, you shall reach the top. Only when you reach the top may you open your eyes. You must not open your eyes." — "Very well!" said Coyote, "I will not open my eyes. By going along with my eyes shut, I shall reach the top." So, without his opening his eyes, the two went on up.

(Coyote) walked along with his eyes shut; and, going on, they had nearly reached the top when he said, "I wonder why he tells me to shut my eyes! Huh! I guess,

Hesā'dom mömöm' wikö'köimöni nī hin dustsikīn'udom önō'makades," atsoi'am. "Atsok'om hai tsehē'yenodom yahā'mañkas. Nī bē'ibö hum'botmenim tseyā'hakas," atsoi'a.

Mö'wet wē'pam kaā' ai'kakatsoia, "Hoi'tsetsetset hin dustsik'dom hūkoi'nom, 'Hin dustsik'inūkas,' amā'kasi." Ai'kakatsoia önō'wet hūhē'yeöno'dom. Añ'kaniñkan wikö'köitsoia. Atset'kan kanī' bölē'lekdoipotō'tset mömö' mayā'ken puket'kakatsonodom. Amön'i tetet'luti tseyā'hatsoiam. "Hesim' mai'düwet mayā'ken." Adom' wilöl'woai'todom tsehē'hekoidom. Hesim' tsehē'yenoyemenpe tsehē'yenoyetitī'menwet kan möi dön'wikanutsoia adōñ'kan wön'ōtitsoia.

Atset'kan möna'maat hoi'tsetsemenwet ökoi'tsoia ökoi'yebisim ökoi'yebisim höbōm' ūpē'di ödik'notsoiam. Atset' ū'itsan sē'wi ū'itsan höbōm' matsoi'am amā'dikan ödik'noweten ūyūk'tsoia. Amān'kan bēn'ekto otō'weten sol'tsoiam sol'ebisim sol'ebisim tsai'men wē'yetsoia. "Yak mēp nik min'söm," atsoi'a. Awet'en sol'tsoia.

Amön'ikan Mō'wasom-mai'düm, "Yak mēn'op min'söm," atsoi'a. Amön'ikan pēn'em mai'düm öt'notsoia yak'di ödik'noweten hasī'totsoia. "Min'tsemen ni kaikasī'," atsoi'a. Amön'ikan mökan' hasī'totsoia awet'enkan hasip'weten ödoi'notsoia. "'Min'tsemen ni kai'kas,' akān' as nisā'," atsoi'a.

Amön'ikan mō'wasom-nenom wē'yetsoia, "Öhöm' mai'düñ kai'kan. Yahat' min'söm tik'tsepī'," atsoi'a. "Amām' min'tsem yak mēn'op," atsoi'a. Pēn'eñ külē' amön'i mai'tsom öt'nodom ödik'noweten hasī'totsoia yak'ni. "Min'tsemen ni kaikasī'," atsoi'a haiyē'wētsoia. Ösip'weten mai'tsom ödoi'notsoia. "'Min'tsemen ni kai'kas,' akan' nisā'," atsoi'a.

if I open my eyes, I shall not die! Why, when he has his eyes open, should I go keeping them shut? It will be well if both of us are looking about. I, too, want to see something," said Coyote.

He thought thus to himself: "If he looks back to see if my eyes are still shut, I'll say, 'My eyes are still shut.'" That is what he thought as he went along. He opened his eyes; and just then, when they were almost at the top, something just touched him as it went past. He wanted to see it very much. "What kind of people can they be?" he said. So he opened his eyes a very little, looking about. Before he had seen anything, without giving him a chance to see anything, they seized him, carried him off, and killed him.

(Atatim-Man), without looking back there, went on; kept travelling and travelling until he reached a place where there was a house. The house lay on the other side of a river, they say; and when he got there, he camped. In the morning, having arisen, he sang, kept singing, until after a time he spoke, saying, "Do ye give me a canoe." Then he went on singing.

Then Wild-Parsnip-Man said, "Do ye take over a canoe." So two men went down to the canoe, and, having reached it, they crossed over. "I did not call ye two," said Atatim-Man. So they went back again; and when they had reached the other side, they went up to the house. "'I did not call ye two,' he said to us," said they.

Wild-Parsnip-Man said, "He is a man of great power. Understand that well. Do ye two take the canoe over." Then two women went down, and, having reached the canoe, crossed over with it. "I did not call ye," he said, and they went back. Having crossed over, they went up to the house. "'I did not call ye two,' he said to us," they said.

"Amön'i öhöm' mai'düñ kai'kan tot'imenwet min'söm. Öket'wonopi," atsoi'a. Amön'ikan, "Min'tsem bē'i yak mēn'opi," atsoi'am. Nēyĕ' mai'dütso amön'ikan mai'tsom öt'nodom ödik'noweten mö hasī'totsoia. Hasī'todom hadik'nowet, "Min'tsem ai'kadesī'," atsoi'a. "Min'tsemen nīus' kai'kasi," atsoi'a. Amön'ikan mai'tsom haiyē'wetsoia. Adoñ'kan hasip'weten ödoi'nodom ödik'notsoia. "'Min'tsemen nīus' kai'kas,' akan' as nisā'," atsoi'a.

Amön'ikan mō'wasom-nenom, "Hēu!" atsoi'a. "Ohöm' mai'düñ kai'kan. Tot'imenwet min'söm hon'wē'yepati," atsoi'a. Aweten'kan, "Min'tsem yak mēn'opi," atsoi'a. Nēyĕ' külĕ'tso amön'ikan öt'noweten ödik'noweten hasī'totsoia. Hasī'todom hadik'notset, "Min'tsem ai'kadĕsī'," atsoi'a. "Min'tsemen nī'us kaikasī'," atsoi'a. Amön'i mai'tsom mökan' hasī'todom hasip'weten ödoi'notsoia. "'Min'tsemen nī'us kai'kas,' akān' as nisā'," atsoi'a.

Amön'ikan, "Hēu!" atsoia. "Min'tsem mayā'ken amā'di min'tsem luksipī'," atsoi'a. Amön'i ma'yaken möim ökau'tsetipeñ külĕ'tsom luk'sipbodököm önō'yemenköm külĕ'tsom luk'sipweten yak mēn'otsoia. Atset' mayā'ken kotwel'emtodo sol'tsoia. Mohöt'wonō'dom sol'tsoiam. Möim atat'im-mai'düm möiñ külĕ'tsom mayā'ken öt'nodom ödik'noweten hadau'tsoia hadik'nomöni "Hēu!" atsoi'a. "Min'tse as yōmō'dom kai'yēukasi'," atsoi'a.

Lök'mitsoia hasī'topindom mai'sem hasip'weten ödoi'nodom lökön'otsoia. Amönikan möiñ külĕ'tsom yahā'ham pekö' hesbap'weten pewo'tsoia. Pewet'en hēk'itdom büs'tsoiam. Möiñ külĕ'tso külē'kötsoia.

Atat'im-mai'dü helū'nini ek'daweten öyē'tsoia kan yewē'to möiñ külĕ'tsoni yewē'tsoia. Öyē'webisim yamān'di bölē'lektsopindom höt'pinmöni möi wē'pa bömī'dököm wā'kinu-

"He is a powerful man," said (Wild-Parsnip-Man). "Do ye two do the best ye can. Be careful! Do ye two take the canoe over again." Then two middle-aged men went down, and, having reached the canoe, took it across. When they had reached the other side, "Did I call ye? I certainly did not call ye two," he said. So they went back; and, having got across, they went up to the house. "'I certainly did not call ye two,' he said to us," said they.

Then Wild-Parsnip-Man said, "Well, he is a powerful man. Ye must do the best ye can and survive. Do ye two take the canoe over." So two middle-aged women, having gone down to the canoe, went across. When they had reached the other side, he said, "Did I call ye two? I certainly did not call ye." So crossing back again, when they reached the other side, they went up to the house. "'I certainly did not call ye two,' he said to us," they said.

"Well," said Wild-Parsnip-Man, "Ye two perhaps, ye two crawl out there." Then those two beautiful women, who rarely went out or about, they, having crawled out, took the canoe over. Now, Atatim-Man sang, turning his body from side to side. He sang quite loud. The two women, arriving at the canoe, took it over; and when they got there, he said, "All right! It was ye that I was calling."

He got into the canoe, and they, taking him across, when they reached the other side, went up to the house and went in. Then the two women, having prepared good food, gave him something to eat; and when he had finished eating, he remained there. Atatim-Man married the two women.

After a few days he went away, and returned with those two women. They kept travelling; and reaching the top of the mountain, when they walked down the other side,

kötsoiam. Yewē'pĕ sikāl'amentsoia amet' ökoi'pĕ möm yamān'i ödoi'nopĕ ep'titsoia. Atset' atat'im-mai'düm tetet' ep'tim mai'düm matsoi'am. Kaā'pem mai'düdököm etos'-walaudom on'koiökīn'utsoia.

Möiñ külĕ'tsomni hūk'oi öyē'tsoia. Möi wē'pam mayā'-ken bömī'dököm sō'doiweten mahā'yetsoia. Möim mösām' bō'ye tsetsoi'a. Amön'i bömī'dököm wā'kinūkötsoia mē'-weten öt'pintsoia. Es'wōwōtpindi söt'im bēi wōwō'kinukö-tsoia. Bömī'dököm mĕ'weten öyē'tsoia. Öyē'webisim möim osok'di okit'soia an'kanim ūyūk'tsoia.

Kai'pĕ peyā'tan tū'itsoia. Amām' bēn'ekto tū'itsenodom tsedā'daweten tseda'bosweten öyē'tsoia. Adom' möim osok'di öno'doidom möi wē'pa wōwō'mitsoia. Awet'en öyē'tsoia öyē'wēbisim okit'iñkanim kūlū'di mahā'tsonoñka-nim möim mösām' bōyeki bömī' mom'di wōwō'mitsoia. Amāñ'kan bēn'ekto ösip'intsoia adōñ'kan okit'soia höbō'di. An'kaniñkan mai'sem betē' büs'tsoia.

Atset'kan wē'pam möim osok'di bēn'ekto tū'itsenoweten tsehē'yenoyetsoia. "Nik posim' haai' nik tok'dawōnokö-kan," atsoi'a. "Nuk'ti ebö'tom tū'ismöni nik tok'dadom kakö'kan," atsoi'a. "Kūlūm' bēn'ekto ökoi'wonokökan nik posim'," atsoi'a. "Hēu! Hōmon'di aitĕ' nik posī'wolim büs'yaken. Tsemā'kas," atsoi'a. "Ūnī' an'tenanan'tedi öno'dom öpek'ano hakoi'dom ek'dadoikönanan'tedi pokō'-kihindau'ködi wōn'öidoikapin'makas," atsoi'a. Hēuwakat'-noyedom mai'tsoia.

Möū'siwetmaat. Awet'en öno'doiñkanim ön'pintsoia öyē'webisim öyē'webisim amön'ikan söt'im mai'dü hadoi'-pem wolos'iwadap'di wököm'tsikpĕ hadoi'pem mai'düm

they found Coyote lying there, nothing but bones. Those who killed people did not trouble them if they were returning; but those who were going, who were climbing up that mountain, they overcame. So Atatim-Man was a very strong man, they say. Being stronger than that other kind of people, he conquered them and went on.

He journeyed on still with the two women. Having picked up Coyote's bones, they carried them along. He saw his brother. He lay there, nothing but bones; and, gathering them up, he went on down. Halfway down there was another lying there. So, gathering up the bones, he went on. They kept travelling until they came to the spring, and there they camped.

After they had eaten supper, they slept. In the morning, waking up, after they had breakfasted and finished eating, they went on. Going up to the spring, they put Coyote in it. Then they continued on; and when they had returned, they took the bones of the brothers that they had carried, and put them at night into the water. In the morning they came out from the water, and came to the house. And then they all remained there, in those olden times.

Now Coyote, waking up in the morning in that spring, looked about him. "I wonder if my cousin has left me behind!" he said. "He left me when I had been asleep a little while. Yesterday morning my cousin went off. Well, I wonder where all my cousins live! I'll go and see. Going hither and thither, from east to west, I will make a circuit around," he said. He pointed about as he spoke, they say.

He was all alone; and when he started off, he came in this direction, kept travelling, and at length heard a man who was carrying something in a buckskin sack, tied

pin'tsoia. "Hēu! Hōmōn'im aitĕ'. Mayā'ken tetēm' mai'düm nik yak'dükbem mai'düm haai kakö'kan," atsoi'a. Awet'en, "Hom'paito wē'yemakas," atsoi'a hūhē'yeön'pindom oda'totsoia.

"Hēu!" atsoi'a. "Hōmon'di tenĕ ökoi'dom makā'," atsoi'a. "Hēu! Tetet' tetēm' mai'düm kakö'ankano nik posim'," atsoi'a wē'pam mai'tsoia. "Nik posi'! hom'paitopö möyak'titilutim kaan'kas," atsoi'a. Atset', "Wī'yekan hom'paitodommaat wohadoi'makat wökö'kas," atsoi'a. "Hadā' öyē'penkökas," atsoi'a. "Amām' ökoi'donkas," atsoi'a. "Hesī' makā' hanö'koidom," atsoi'a. "Hen'tĕ nik tsetī'pi," atsoi'a. "Wī'yekan," atsoi'a. "Tseti'menmakas min wasā'kökas," atsoi'a. "Hesī'wasā," atsoi'a. "Apem'maat tseyā'hakas tsetīp' nik," atsoi'a.

"Wī'yekan öhö'kas," atsoi'a. Atset', "Wē'yepsa. Öpek'ani nik wē'yebosnimöni min sō'wonomā'kas önō'maankano sikal'amenmakas min," atsoi'am wē'pam. Amön'ikan möim mai'düm wē'yetsoia. "Nī has hadā'nan öno'doias ūnim' ko'doidi ūnim' wasam' bö'wom böwono'dom amā' tseo'kolēdom," atsoia. "Möyēm' bö'wom-mai'düm kan wasām' pī ī'tu hadoi'pem mai'düm wōn'ommai'dü bö'wopaidom tetet' wasā'mapem. Amön'i kaas' ūnim' bö'wom-mai'dü yasān'otimādom," atsoi'am. "Ūnim' bö'wom-mai'düm kökan' pī t!öiyī' hadoi'pem," atsoi'am. "Ūnim' bö'wom-mai'düm kan pīm hon'tustusi hadoi'pem," atsoi'am. "Ūnim' bö'wom-mai'düm pīm tsaitsai'nom ī'tu hadoi'peñkan," atsoi'am. "Ūnim' böwom-mai'düm tetēm' bö'hewi hadoi'peñkan," atsoi'am. "Ūniñ' kō'dom bö'wodoimöni wōn'om mai'düm ko'do tsekoi'bokoidom. Amā'peñ kökan' amā'. Tseo'kolē'dom katī'kas," atsoi'a. "Ūnim' bö'wom-mai'düm tetēm' ī'tukö hadoi'peñkan. Adōñ'kan amāñ'kan wōn'om mai'düm bö'wopaidom bomö'tim hon'kötimapem," atsoi'a. "Amā' tetet' ö'höm mai'dü kökas' hanö'koidom min tsetī'menmawet," atsoi'a. Möm mai'düm mai'tsoiam bö'woköpem.

up tightly. "Well, I wonder who it is! He is a big man, a man as large as I am," he said. "I will ask him to fight," he said, and, so thinking as he went toward him, they met.

"Halloo!" said Coyote, "where are you going? My! You are a very great man, my cousin! My cousin, let us fight! We are exactly the same size." Then the other replied, "No, I am tired, I am not strong enough to fight. I have come a long distance, I am going that way." — "What are you carrying?" said Coyote. "Let me look!" — "No," said the other, "I shall not show it to you. It is something bad." — "What kind of a bad thing?" said Coyote. "I want to see what it is. Let me look!"

"No, it is magically powerful," he said. "You had better tell me. If you tell me everything, I will let you go, you may go on your way, and I will not trouble you," said Coyote. Then the other man spoke. "I have come from afar to this country, for I do not like to see these bad winds blowing about. The Wind-Man is a bad man, one who carries much sickness; and if he blows upon mortal men, they will be very ill. So I was going to stop this Wind-Man. The Wind-Man carries many weaknesses, he carries many coughs and colds, carries many sicknesses of all kinds. The Wind-Man carries very cold winds; and when they begin to blow in this country, mortal men can hardly see the ground. That is the kind he is. I do not want to see him do that way. The Wind-Man carries great sickness. For him to blow upon mortal men made me feel sorry. I am carrying off that very powerful man, and shall not let you see him." So said the man who had the winds.

"Amā'di hadā'di kō'dom batas'nan öno'doidom öno'dom wadap'önodom. Tsai'tsainom bö'wom-mai'dü bö'dawim-mai'dü hak'alūlūm-mai'dü homō'bokitmenim bö'wom-mai'dü dōn'hundom. Ūniñ' ko'do önō'wēbisim önō'wēbisim tetet' helūm'enim eki' tetet' pīm eki' öno'dom ūniñ' kâ'dom kâ'dom yū'motoködi hatam'ötson'odom. Adōñ'kan möi dōn'dom būdū'tidom tsai'iñ kodoi'di bē'iböm tsedom' būdū'tidom amā'nan öno'doidom tsai'iñ ko'doidi ömit'dom. Mödī'bĕ tsedom' būdū'tidom. Awē'bisim kâ'domtikdi öno'dom homō' ötai'menwet hatām'dom tsai'tsainom bö'wom-mai'dü dōn'wēbisim. Dōn'bosdom yāk'atidom ai'katĕkökas hanö'koidom," atsoi'a.

"Öpek'ani ai'katĕ dōn'boskas adōñ' kas hanö'koidom," atsoi'a. "Nikī' kō'doidi büs'timadom asmöni ūniñ' kō'dom yūnō'ködi ko'dom yū'motoködi kâ'dom yö'waitoködi kökan' yahām' kâ'dom mamā'pem," atsoi'a. "Amā'di sū wem'tiki min yapai'tokas," atsoi'a.

Amön'i wē'pam wēwē'menwet pin'kenutsoia pin'kenū'webisim wē'yebosmöni. "Hēu!" atsoi'a. "Yahā'kan," atsoi'a. "Nī ai'söi nuk'ti nik mē'inimöni nī bē'ibö ködom' ai'söi tetet' yahā'natses," atsoi'a. "Pēn'em mai'düm haai' ködom' yahā'kan," atsoi'a. "Nik posim' mē'ibēnĕ nik," atsoi'a. "Nī hai'kaas yepōn'im mai'düm. Amām' ködom' tetet' yahā'makas" atsoi'am wē'pam.

Atset'kan bö'woköpem-mai'düm wī'yetsoia. "Wī'yekan wasāñ' kökan'," atsoi'am. "Tetet' ūniñ' ko'doidi öpek'anim ko'doidi ūdom' wōn'om mai'dü wasā' huböktitī'mapem kökan' ī'tukpem bö'wom bö'wopaidom," atsoi'am. "Wōn'om mai'düm pewī'hakitdom pē'möni atset hakalū'lūmmaat bö'wodoidom kawī' sukdoi'tidom sukmit'tidom pĕkö'di. Adōñ'kan tetet' wasā'mapem amā' kökas, tseo'kolēdom. Ūniñ'

"So, there afar off, travelling about from the ends of the earth, I have been going, carrying them in a sack. All kinds of Wind people — North-Wind-Man, Whirlwind-Man — all kinds of Wind people I have been catching. Travelling over this world continually, going for very many days, a great many days I have gone all around the world, hunting. And so, catching them and tying them up; seeing another in another country, and tying him up; going from there to another land, and seeing another there and tying him up, — that is the way I have been doing. Going all over the world, hunting for them, I have not missed one; have been catching all kinds of Wind people. I think I have caught them all, and carried them away," said he.

"I think I have caught every one, and now I am carrying them off. And making them stay in my country, keeping them there, then this world, wherever one goes, all over the world, wherever the world extends, the country will be good," he said. "Now, there I tell you the truth," he said.

Coyote, saying nothing, listened, kept listening until the other had finished speaking. "All right!" said he. "That is good. I think if you gave me a little, if I also had some, I think I could be very good. It will be a good thing for two persons to own them. My cousin, you had better give me some. I am a chief. I shall be very careful if I have some of them." So said Coyote.

Then the man who had the winds refused. "No, it would be a bad thing," said he. "Mortal men in this country, in all countries, will feel bad at having this pestilential wind blow on them. When, preparing their food, mortal men eat, then the whirlwind, blowing up, makes the dust rise, blowing it into the food. That will be very bad. I do not want to see that. I want this world to

ko'dom yahā'bo adom' kökas'," atsoi'a bö'woküpem mai'düm mai'tsoiam wē'pa mēo'kolēdom.

Amön'ikan wē'pam wēwē'menwet büs'yatan pin'kenudom büs'yatan wē'yebosmöni tsai'men wē'yedoitsoia. "Yahā'kan haai'," atsoi'a. "Yahā' huhē'yedom kakö'ankano," atsoi'a. "Amā'di nī hai kas min yak'apem yahā' huhe'yepem mai'düm," atsoi'am. "Pīñ' kodoi'di önōs'madi kan nik yahām' mai'düm mömöm' apem' amön'i kökas. Hesī' hesā'menwet yahā' huhē'yedom. Ūniñ' kodoi'di kō'dositoyepem pīm mai'düñkan nik pīñ külok'nonom mömöm' kökan' yahām' mai'düm tetet' yepōn'im adōn'kan nik tsewē'topem," atsoi'a. "Amā'di nik mē'imaañ'kano," atsoi'am. "Nī hai min yak'apem yahām' mai'düm ködom' yahā'kas," atsoi'am atsoi'am wē'pam.

Amön'ikan möim mai'düm wēwē'menwet tuswō'yetsoia tuswō'yewebisim tsai'men wē'yetsoia. "Hesī' wē'yesmöni min nik tik'tsemaka," atsoi'a. "Mē'imenmā'kas akās' haai' as min," atsoi'a. "Mē'imenmā'dom as min kai'kas," atsoi'a. "Bē'iböm pīm eki' öno'dom helū'menim eki' öno'dom nikī' don'dom hanö'koisma. Mökan'iñ kodoi'di kâ'dom bö'wodoidom böwonodom ūniñ' ko'dom suk'notidom ūniñ' ko'dom kawī' was'katopem yak'atidom tsai'tsainom wötömwidot'noyeönodom. Pī tsai'tsainom wasā'sa tiyök'tipĕ nikī' tseo'kolēdom. Ūniñ' kodoi'nan hanö'sipdom yahāñ' kō'do yamā'dom. Öno'doisma amāñ' kökan'," atsoi'a. "Amā' ūnī'di sō'wonomenmā'kas," atsoi'a bö'woköpem mai'düm mai'tsoiam.

Amön'ikan wē'pam pin'kenudom büs'yatan tsai'men wē'yetsoia. "Nī hai obö'dawimmai'düm mamen'im kaikas min mēi'wodom. Pīm mai'düm min yāhām' yapai'to ni kökan' min yapai'tomenpem. Atset' nī kökas' min nik posim' nikī' yahām' nik posim'. Adom' min nī'dököm pīm eki' huhē'yepem," atsoi'a. "Aimakā'dĕ min homō'nim yaham' yapai'toni yapai'todom yapai'topem," atsoi'a. "Nī

be good," said the man having the winds, not wishing to give any to Coyote.

After Coyote had staid there without speaking, after he had listened, and when the other had finished speaking, then, after a while, he spoke up. "That is good," he said. "You think rightly. I, like you, am a man who wishes well. In the many countries I go through they call me a good man. I think nothing but what is good. And as I go about through this world, many men and many women speak of me as a good man, a great chief. Give me that. I am like you, and shall be a good man if I have it," said Coyote.

Then the other man stood up without saying anything; and when he had stood for a while, he spoke. "What I say to you, you must believe. I said to you I would not give you any. I told you I would not give any. Many days again going, for many days travelling, I shall carry off what I have caught. In this same country, if it starts to blow, if it blows in this country, it makes the dust fly in this country, throwing about little twigs of all kinds, as if angry. I don't want to see quantities of all kinds of rubbish made to move about. So, carrying it off away from this country, it will be made a good country. That is why I shall go away," he said. "I shall not let that loose here," said the man who had the wind.

Then Coyote, after he had listened for a while, spoke. "I am not an outsider, a stranger, who asks you to give. Many men do not address you with good talk. So I ask you, my cousin, my good cousin. I myself have been thinking of you for many days. I wonder who has talked

hap'tĕ mömöm' kanim' yahām' nik posim' apeñ' kökas' min'pikno hūk'inupem. Amā' nik mē'imaān'kano," atsoi'am. "Mē'ilutmaāñ'kano nikī'," atsoi'a.

Amön'ikan wēwē'menwet büs'dom huhē'yetsoia adōñ'kan wasō'sotsoia. Atset'kan wē'pam hūkoi pin'kenutsoia mömö' pedā'tomentset hū'koi wē'pam wē'yetsoia. "Pin'ka? Pinwē'yesmöni mē'imaañ'kano nik," atsoi'am. "Ai hum'botmenim mai'düki min sām'bōyekimaat tibī' min köī'dipĕ kū'idakmenka," atsoi'a. "Mösam' bō'yekötotom wosī'kötotom tsaitsai'menim haii'kökan. Söt'idi hum'botmenim wasā'sa ködom' yahām' mai'düm mai'düm bomom' mamā'pem," atsoi'am. "Amā' hū'bokoidom kaañ'kano tsai'im mastsō'kito nik mē'imendom. Nik ai'katĕ tsemen'köm kakö'añkano," atsoi'a.

"Nī hap'tĕ kökas' hoy'am kodoi'di min'söki tibī'bem. Mapē'di nik bē'iköm heskötokoi'dom min'ki möbē'iködi ödik'nodom büs'möni min'sö māk'itwonopem tē'tötö," atsoi'a. "Astset nik hū'bokoipem kakö'añkano," atsoi'a. "Amön'i min nī'dököm min hū'hēyepen kakö'kas as'tset mī kakö'añkano nik māk'itmenpem," atsoi'a.

Atset' wewē'menwet pin'kenutsoia. Wē'pam mai'tsoia, wē'yedom wewē'menwet büs'yatan tsai'men wē'yetsoia. "Hēu!" atsoi'a. "Möyak'bebe min wiwai'todomakas," atsoi'am. "Asmöni yahat' köhāk'oimaāñ'kano hanökoi'dom ūniñ' kodoi'nan mahā'sipmaañ'kano. Köyā'hadom mamā'añkano kaa'tido," atsoi'a. Adom', "Ūniñ' kō'do es'todi pöt'dom tsebök'benmapi'," atsoi'am. "Wī'yemaañ'kano pöt'menmaañ'kano ūniñ' kodoi'nan hanö'sipdomdökö. Hesā'peñ kodoi'diwet ūtimā'dom büs'timadom yahā'di büs'timadom. Mā'domdökö pöt'maañkano. Awet'en kaan'kano büs'timapem," atsoi'a.

Amönikan "Hēu!" atsoi'a. "Kaā'makasi'," atsoi'a. "Pöt'menmakasi," atsoi'a. "Hanö'sipdoñkökas hadā'di anī'di nikī' kō'doidi hanö'diknoweten mömen'dökö pöt'ma-

to you, saying good things! I am a good man, my cousin. I have been thinking only of you. Give me that. You had better give it to me," he said.

Then the other, not saying anything, thought, and he got angry. Meanwhile Coyote still listened; and when he did not answer, Coyote spoke still again. "Did you hear? If you hear what I say, you will give it to me. Don't you wish any kind of people, even your brothers, to own a little with you? We are brothers and cousins together, not strangers. It will be better if all sorts of things are owned by one good man rather than by many persons. So, not knowing me, and considering me a stranger, you did not give it to me. I guess you never saw me," he said.

"Long ago I was in your country, when I was small. My father went there to make friends with your father. When he was there, I knew you as a child. So you do not know me. I have been thinking of you, but you do not know me."

Meanwhile the other listened, saying nothing. Coyote spoke, they say; and after the other remained for a time without saying anything, he replied, "All right! I will divide with you, and give you half. Carry it away out of this world, and take good care of it as you go. You must do that way if you want to have it. You must not open and examine it in the middle of this world. Don't do that! Don't untie the bag, except when you have carried it out of this country! For in whatever country you put it, there make it stay, make it stay there certainly. Only there you may open it. There you will make it remain," he said.

"All right! I shall do so," said Coyote. "I shall not open it. I will carry it far away. There having carried it to my country, there only will I open it. You said

pem," atsoi'a. "Mī haai' min'ki ko'doina mahāk'oimadom wē'yeañkano," atsoi'am. "Nī as bē'ibö nikī' ko'doidi hanö'koimadom kai'kas," atsoi'a wē'pam mai'tsoia.

Tetet' möm bö'woköpem mai'düm mēo'kolētsoia awet' hesā'ūsmendom mömö' on'koimöni mē'itsoia. Möyak'dökbĕ möyak'bĕ mē'iwotset wī'yedom helū'to mē'itsoiam. Aweten'kan mē'ibosweten, "Sū!" atsoi'a "Önōpi'," atsoi'a. "Nī bē'ibö önōs'," atsoi'a. Aweten'kan bö'woküpem mai'düm öno'noidom öno'tsoia. Amön'ikan wē'pam öno'doiñkanim ön'pintsoia.

Tik'tĕ ön'pinweten hoi'tsetsetsoiam. "Hesī' ai'tĕ mai'yeūyaken yehep'tuye'tipĕ adom'," atsoi'a. Awet'en, "Yahāt' kana' tsemā'kas," ai'kakatsoiam. "Pöt'dom tsebök'makas," ai'kakatsoia. Awet'en bē'iböm hoi'tsetsetsoia töswō'yedom tsenō'nutsoia awet'en bödoi'tsoia pokos'yokitdom bödoi'tsoia. An'kanim pöt'soia pöt'dom kī'dūmtsekīn'wet pö'tsoia. Pöt'bosweten sō'wonotsoia.

Sō'wonomöni mayā'ken tsō'wowobodom' mayā'ken epin'inkoyō'di sō'wikadik'notsoia. Tsai'men mayā'ken wakām'maat wīī'wonopem bömī'dököm hē'yūkitsoia. Adom' mayā'ken wē'pam wōn'ōtsoia. Amōn'i mayā'ken bö'wom mayā'ken bö'wonodom mayā'ken tsa'tsato kaiti'önodom. Bö'wom-mai'düm öno'dom amām' matsoi'am. Öpek'adom öno'doidom bö'wom öno'doidom tsām'-mai'dü wödöm'inokakīn'u ökīn'udom. Betē'men bö'wom-mai'düm mömö' sō'wonomöni bö'wodoidom öno'doiwonom öpek'anudom matsoi'am. Kaā'tidoñkan möi wē'pam-mai'düm kâ'do wasā'titsoia. Amön'i matsoi'am unim' bö'wom-mai'düm ūniñ' ko'doidi ūdo'.

Atset'kan möim mai'düm bö'woköpem mai'düm ökoi'tsoia. Ökoi'yebisim mökī' öno'doiwonopem kodoi'di kan hanödik'noweten möi sō'wonotsoia. Amāñ' ko'doidi kan atsoi'am nuk'ti etos'pem bö'wom ūpem'. Amā'di kan möi möim mai'düm betē' büs'tsoia. Kanim' atsoi'a.

you were taking it to your country. I say I shall take it also to my country," said Coyote.

The man who had the wind was very unwilling to give it; but, not being able to help himself, he gave it when he was beaten. When Coyote told him to give him half, he refused, and gave him only a little. After he had given it to him, he said, "Well, go! I also am going." Then the man who had the wind, starting on, went off. And Coyote started and came on hither.

Having come a little ways, he looked back. "I wonder what there is to be afraid of! It would be well if I look, I think. I'll untie it, and peek in," he thought. So again he looked back, standing up; he looked all around, then sat down, kneeling. Then he untied it, but held it tight as he did so. When he had all untied it, he let go.

When he let go, rushing out with a whistling noise, the wind carried him up to the sky. After a while he fell down, but only as bones, for the flesh was all gone. So Coyote died. Then the wind, blowing, knocked down many trees as it went. The Wind-Man, they say, is going in the same way still. Always the wind, as it goes along, throws down the Tree people. Long ago it was when he let the Wind-Man go; and he has been going about and blowing ever since, it is said. That is the way that Coyote made the world evil. And therefor, they say, this Wind-Man exists in this world.

Meanwhile the other man, he who had the wind, went off. He kept going toward the country whence he had set out, and, having reached it, let the wind go there. And in that country, they say, the wind was only a little strong. And the man remained there in the long ago.

6. Thunder-Boy and Lizard-Man.

Kâd'omtsanan'tedi atsoi'am hin'wom mai'düm pīm atsoi'a. Söt'im kumhö'di opit'im mai'dü aman'kan hun'mokoitsoia. Söt'i ökoi'tsoia kan okit'menpem kūlū'tsoia. An'kan möm bēn'ek sam'boyem opē'koitsoia. Adōñ'kan kös'wowono önō'tsoia amañ'kan bēi'böm okit'menpem ek'datsoia. Amön'ikan bēi'böm opek'oitsoia amañ'kan okit'menpem hēk'itsoia.

"Hesā'dom mayā'ken ni bē'im tsenōn'omakas," atsoi'a. Amañ'kan bēn'ekto tsedā'daweten pan'daka mökī' yahā'hatiweten önō'tsoia. Amañ'kan okit'mentsoia. "Hesād'om mayā'ken," atsoi'a. "Oket'wonodom tsenōn'omañkano," atsoi'a. Amön'ikan ökoi'tsoiam.

Bē'ibim okit'mentsoia. "Wīī'tis adom' nisē'ma hū'yetiyaken," atsoi'a bēi'böm hatañ'koitsoia okit'menpen kūlū'tsoia. Amön'ikan, "Oket'wonopada'," atsoi'a möbēik'öm. Bēi'böm ökoi'tsoia okit'menpen kūlū'tsoia. Mai'düm hēhē'paitsoia.

"Tot'imendom hon'wepada'," atsoi'a. "Hesā'dom pik'no mayā'ken tsenōn'omakas," atsoi'a. "Amā'di okit'meniset tot'imenpada' min'söm," atsoi'a. "Hesā'dowet mayā'ken," atsoi'a. "Nisēm' nisē'ki pekōm' kut'ötö kai'enkes hun'bökdom ahēs'et nisē' homōn'iwet matī'yaken tsemhūs'emdom," atsoi'a. "Hesim' mai'düm mayā'ken," atsoi'a.

Awet'en ökoi'tsoiam okit'mentsoia. Bēi'böm söt'im ökoi'tsoiam hoi'pai amām' bēi'böm okit'mentsoia. Amön'i nen'om mai'düm, "Nī hoi'pai ön'omakas. Mik!ūn'im önōp'a," atsoi'a. Kanim' söt'idököm hon'wēnupem bēi ökoi'tsoia. Bēi'böm hon'maktinpeñ kūlūtsoi'a bēi nen'om mai'düm bēi ökoi'tsoia. "Büs'pada," atsoi'am. "Mökī' tē önoi'benmapa'," atsoi'a. Bēi etī'kötom büs'tsoia. Möim

6. Thunder-Boy and Lizard-Man.

In the north, it is said, there were many first people. One house was full of people, and they went hunting. One man went off and did not return by night. Then next day his brother went to look for him. And he went off, going along the ridge; and in the morning, again he had not come back. Then again some one went to look for him; and he, not returning, they ceased (going off).

"I don't know what is the trouble! I again (also) will go and look for him," said one. And he, in the morning, after he had had his breakfast and made ready his bow, went off. And he did not return. "What can be the trouble?" said one. "Do you go and look for him, taking good care." Then (another) went.

Again he did not come back. "They are trying to destroy us," they said; and again one went to search, and did not return at night. Then, "You must be careful," said his father. Again one went off, and did not return at night. The people were half gone.

"Do the best you can, live through it," said he. "Whatever can be the trouble? I will go and see," he said. "If I do not get back, do the best you can, ye people. What can be the trouble? While we are out hunting for food, for game, (some one) I don't know who it is, sees us, and troubles us. What man can it be?" he said.

So he went off, and did not return. Another one went off afterwards, and he also did not return. Then the old man said, "I will go last. Do you go first," said he. So the last and only one left alive went. And at night again he was not apparent. Then again the old man went. "Do ye stay," said he. "Don't let the child run about." So (the latter) and his elder sister staid there. The old

nen'om mai'düm okit'mentsoia. Amön'i bēi mötso'usbĕ büs'tsoia. "Luk'sipmenwet büsmāñ'kano," atsoi'a. "Hesī'wet as nise' mai'dü wīī'tidadom. Matī'weam amā' söi makit'ĕano," atsoi'a. "Luk'sipmen hat'da' ökoi'menwet ūnī' heden' tetēn'oēmañkano," atsoi'a. Amön'i "Hēu," atsoi'a.

Amañ'kan, "Tsa soi'winopi," atsoi'a amön'i sō'wikoitsoia. Amañ'kan tsai'men sohā'okitsoia. Tetē' sōd'oikötsoia tibīm'maat tetē' sōd'oikötsoia. Amañ'kan bēi'böm woiō'tsoia. "Tetēm'ap sod'oiben īl'akitobönö," atsoi'a.

Amön'ikan tsa sō'hinotsoia. "Hadām'ap ökoi'ben," atsoi'a. Amā'kan nuktī' as yöās'wōkoitsoia awet'enkan tsakam'dökdök'pĕ tetē'luti sohā'okitsoia. "Kaan'dukbe sōd'oiwokād'es," atsoi'a. "Lulūm'imaat as il'akitō'usan. Adōm'as min kaiyē'ukasi'," atsoi'a.

Tetē' hinkö'dom apem' atsoi'a, "Tibī'bemmaat tsenō'koimakas," ai'kakatsoia. "Hesim' aitĕ' matī'weaman," atsoi'a. "Sī! nik!et'i tsenō'koiyehā'weukasi." — "Kaai'men wowē'ukas has min," atsoi'a. Amāñ'kan bēn'ek tsa sō'wikoitsoia amön'ikan ökoi'tsoia. Amāñ'kan tsakam'dököm os'kuni sōha'okitsoia öpek'andökbe. Amön'ikan, "Hesa'dom aitĕ' kaā'dötö sō'wodoidom mawēwī'yaken" ai'kakatsoiam möet'im. "Tetet' hai tibīm'maat tetē'nono sō'doiyēukökan," ai'kagatsoia.

Amāñ'kan möm bēn'ek öno'tsoia. Kös'wo ökoi'dom öno'tsoia adōñ'kan tetēm' benek'waitodi ödik'notsoia. Amön'ikan mai'düm bömim' yep'tsetikötsoi'a. Amön'ikan tös'woyedom ös'tsehēyetsoia. Amāñ'kan tsai'men söt'im mai'düm ön'pintsoia. Amāñ'kan, "Hesī'maka'," atsoi'a. "Öpēk'as," atsoi'a. "Hum'paitoyahā'ka," atsoi'a. "Hĕĕ," atsoi'a. Kaniñ'kan mai'tsom hom'paitotsoi'a adōñ'kan möim moil'ompanimmai'dü wōn'ōtitsoia.

man did not come back. Then they two remained there alone. "You must remain without crawling outside," said she. "What is it that is destroying us people? Do you know?" — "Do not go out! You must play about close by here, not going far away," said she. Then he replied, "Very well."

Then she said, "Bring some wood!" and he went to bring it. By and by he brought some back. He carried a large piece, although he was small, he carried a large piece. She sent him again. "You must not carry a large piece! It might hurt you," she said.

Then he went for wood. "Do not go far," she said. But he went a little farther, and brought back a very large, very pitchy (log). "Didn't I tell you not to carry (such a large one)?" said she. "You might hurt yourself in the chest. That is what I told you," she said.

He had big eyes, they say; and, "Although (I am) small, I am going to see," he thought. "What, I wonder, does this!" he said. "Look here, my sister! I want to go and look." — "I have told you not to say such things," she said. Next morning she sent him to get wood, and he went. He brought back a pitch stump, a whole one. Then, "I wonder how it is that carrying such loads . . .," thought his sister. "Although he is indeed very small, (yet) he carries great loads," she thought.

Next morning he went off. He went, going along the ridge, and came to a great flat place. And human bones were many there. Standing there, he looked all about. By and by a man approached. "What are you doing?" said he. "Nothing," (the boy) replied. "Do you want to fight?" said he. "Yes," said the boy. Thereupon they two wrestled, and the boy killed Lizard-Man.

Awet'en yewēi'tsoia an'kaniñkan höbâ'di okit'soia. An'kaniñkan piyē'totsoia pilis'pem mom'di aweten'kan wē'yetsoia. "Ökoi'tas," atsoi'a. "Büs'pada," atsoi'a "ūnī'di büs'pada," atsoi'a. "Ūnī'nan önod'oidom hipin'iñkâdi ötson'omakas," atsoi'a. "Amam' ödik'nodom yohon'mākas," atsoi'a. "Kölöl'ömakas," atsoi'a "as'möni nik pinmāñ'kano," atsoi'a.

Awet'en möēt'i wē'yebosweten önod'oitsoia. Adom' ökoi'tsoia ökoi'pem ebö'bödom yohon'tsoïa. Kölöl'ödom atsoi'a, möm makö'tsoiam witöm'tömim-mai'dü. Amā'be möēt'im bēi makit'soia. Mömmen "Mödī' kâd'oikömakas," atsoi'a. Amön'i "Mī ūnī'di büsmān'kano. Atset'kas ēpin'iñkoyō'di ösīt'oyēwebüsmapem," atsoi'a. Adõñ'kan wē'yetsoia. Kanim' atsoi'a. Wikū'tuim külok'nonom bakwā'paidom yeptset'ikökan.

7. Thunder-Boy and Lizard-Man (variant).

Mayā'ken mai'düm tetēñ' kumhö'di opit'im mai'düm büs'tsoia. Amā'dim mai'düm hun'mokoitsoia ökoi'penkan okit'menpem kūlū'tsoia. Ek'datsoia bēi'böñ kūlū'tsoia ek'datsoia amön'ikan söt'im mai'düm we'yetsoia. "Hesā'dom min'söm sut'immaat opē'nomendommakā'," atsoi'a. Amön'ikan söt'im mai'düm bēn'ekto ökoi'tsoia ökoi'peñkan okit'menpem ek'datsoia. Amön'ikan tsai'im bēn'ek söt'i bēim öno'doitsoia ökoi'dom köswowon'o ön'nōtsoia.

Amön'ikan mai'düm öpin'tsoia ödā'totsoia kan wē'yetsoia. "Hum'paitomaāñ'kas," atsoi'a. Amön'ikan wē'yetsoia. "Mö as hatām'menwet. Önoi'doñkas sümī' hun'mokitpepē' hatām'dom," atsoi'a. "Awet' maat min hom'paitododō'makasi," atsoi'a. Hom'paitotsoiam mai'tso möim' mai'dü wōn'ōtitsoia moi'lompānim-mai'düm wasā'vatsoia.

Thereupon he returned, and arrived at the house. He bathed in warm water, and then spoke. "I am going off above," said he. "You must remain, you must stay here. Rising from here, I shall go over up to the Above-Valley; and when I reach there, I will thunder," said he. "I shall roar, and you shall hear me."

Whereupon, having finished speaking to his sister, he started and went off. And a while after he had gone, it thundered. He was roaring, they say. He it was who was to be the Thunder-Man. His sister recognized him again. At that time he said, "I shall have my country there. You must remain here. Meanwhile I shall be continually travelling about in the Above-Valley." So he spoke. That is all. "There are many squinting women gathering tules." [1]

7. Thunder-Boy and Lizard-Man (variant).

There was a great winter-house which was full of people. At that place a man went off to hunt; but it grew night, and he had not returned. Morning came, again it grew night, another morning came, and then a certain man spoke. "Why from among ye all does not some one go and search?" he said. Then in the morning a man went, and, having departed, morning came without his having returned. So the next morning another went, following the crest of a ridge.

A man approached; and when they had met, the stranger spoke. "We will wrestle together," he said. Then (the other) spoke. "I was not looking for anything of that sort. I was out deer-hunting," he said. "Nevertheless I shall seize you and wrestle with you," said (the stranger). So they wrestled; and the stranger killed him, Lizard-Man worsted him.

[1] This is a common way of ending a tale. The sentence has no application to the rest of the story.

Bēi'böm okit'menpeñ kūlū'tsoia. Tsai'im bēn'ek bēi'böm opē'koitsoia. Ökoi'yebisim mökān'iñ kös'wo öno'dom ödik'notsoia möyim' hum'paitoköm yö'di. Tsehē'noyemöni lum'lumim sā'wim batom' ūtsoi'a mösām' bō'yewoli kos'dom batō'ono amā'kan tsetsoi'a. Atset'kan mai'düm öpin'tsoia öpin'doñkan okit'soia. "Hesā' önō'yedom makökā'," atsoi'a. "Ūnī'nak an'kan öyē'pem hom'paitoyahā'dom," atsoi'a. Amön'ikan, "Ho!" atsoi'a. "Hom'paitoyahā'dom önoyemen'pemmaat kaai'nimöni. Hom'paitomaan'kasi," atsoi'a. Hom'paitotsoia möim' mai'dü wön'ötitsoia.

Möim' opē'koipem mai'düm okit'menpem kūlū'tsoia. Ek'datsoia möm bēn'ek kan bēi'böm söt'im ökoi'tsoia. Hehē'paiwiyak'atsoia. Ödik'notsoia atset' öpin'tsoia. "Hesā' okit'dom makökā'," atsoia. "Hesā'met. Kökas' öpē' önoyedom," atsoi'a. "Ho!" atsoi'a. "Öpē' önō'yemenködi kakö'ankano," atsoi'a. Amām', "Hum'paitopö," atsoi'a.

Hum'paitotsoiam mai'tsom bēi'böm kan möi wön'otitsoia. Aweten' yahā'hatidoñ kos'weten hanö'koitsoia. Bömī' mayā'ken wā'dömyedom wakā'dökö hanö'koitsoia. Amön'ikan öpē' bömim' yep'tsetitsoia woion'utedom.

Bēi'bö okit'menpem kūlū'tsoia. Tsai'menkan wē'yetsoia. "Hesā'dowet mayā'ken," atsoi'a. "Nī'wet tsenō'nomakasī'," atsoi'a yepōn'im. "Pī min'sö önoi'menwet büs'padā'," atsoi'a. "Öhöñ' ko'doidi kaieñ'kesi," atsoi'a. "Amā'di min'tjem yahat' büs'padā'," atsoi'a.

Möim tēm mai'tso möpo' yapai'totsoiam. "Hadā' min'tjem önoi'bodukweti büs'padā'," atsoi'a. "Öhōñ' kâ'doñ kakö'kan," atsoi'a. "Hesā'peñ ko'dowet makö'möni. Nī bēim okit'mentasi," atsoi'a. Atset' min'tjem yahat' büs'padā'" atsoi'a. "Min töni' yahat' büs'todopada'," atsoi'a. "Okit'menis'eti," atsoi'a. Amön'ikan, "Hēu!" atsoi'a ökoi'tsoiam.

Again it grew night, and he (who had gone to search) had not returned. Next morning another went to look for him. He travelled along, following the same ridge, until he reached the place where they had fought; and when he looked about, he saw the fir-needles spread about, and where his brother had been skinned, and the skin spread out. Meanwhile a man approached, and, having reached him, said, "For what purpose are you travelling? Do you come hither desiring to wrestle?" — "Ho!" said he, "I did not come here to fight, if that is what you mean; but I will fight." So they fought, and the stranger killed him.

The searcher did not return that night, nor the next morning, so next day another went. There were but few now left. He reached the place, and then (the stranger) came. "For what purpose have you come?" he said. "What for (do you ask)? I am where all are free to pass," he said. "Ho!" said the other, "you are where none may pass. Let us fight!"

They fought, and again (as in the case of the others) the stranger killed him. And having skinned him and prepared him nicely, he carried him off. The bones, however, he threw away, taking only the meat. The bones lay there, scattered all about.

Again, when it grew night, the searcher had not returned. By and by people said, "I wonder what has happened!" Then the chief said, "I myself will go and see. Ye all must stay quiet, and must not go wandering about. We are all in a dangerous country. — It is best for ye two to remain there."

He spoke to the boy and his sister. "Ye two must stay here, and not wander far away. It is an evil country, whatever country it may be. If I should not return again, then ye two must stay quietly. — You must stay with your brother, if I should not come back," he said. "All right!" they said, and he departed.

Awet'en okit'menpeñ kūlū'tsoia. "Nisām' mö bēi'köm as wōn'odom ayā'wēkan," atsoi'a. "Atsek'nū okit'men wē'yekan," atsoi'a. Tūi'tsoiam okit'menpem ek'datsoia. Büs'tsoiammaat mai'tso okit-menpeñ kūlū'tsoia.

Tsai'im bēn'ek ham'si yok'tsoia adōñ'kan mötönbĕ tsa woiyō'tsoia. "Tsa sō'winobēn'ĕĕ," atsoi'a. "Hadā'map ökoi'bem," atsoi'a. "Heden' ūnī' tsa böyök'önoi'yeyatan sōhā'yemaāñ'kano," atsoi'am.

Amön'i tsa sō'winotsoia tsakām'dökdökpĕ sōhā'yekötsoia. "Kaan'tĕ tötö'men nī as kai'yeukasi," atsoi'a. "Tibī' kaan'kano sohā'yemapem," atsoi'am. "Ī'lakitobönö tetēnono sohā'yemaañ'kano," atsoi'a. "Hadā' kaan'kano ökoi'penmapem," atsoi'a. "Öhöñ' kan pī'peñ kâ'dom," atsoi'a. "Hesim' öhö' söi mā'yeano," atsoi'a. "Öhöm' as maā'tidom nisā' nisā'ki möbēi'köwoli kawē'am wīi'tidom," atsoi'a.

Tsai'im bēn'ek mayā'ken bēi'böm tsa woiyo'tsoia. "Tsa sowīn'obēnĕĕ. Sa kö'tapö kūlū'möni," atsoi'a. Kan sowīn'otsoia tetē'luti tsakām'dököm tsa sōhai'yekötsoiam sohā'okitsoia. Amāñ'kan, "Kaan' tötö' has min sō'doiwomen'eas," atsoi'a. Tūi'tsoiam mai'tsom bēn'ekto tūi'tsenotsoia. "Hun'mokoimakasī'," atsoi'a pöbem mai'tsoia. Atset'kan wī'yetsoia. "Kaai'men wowet as min büs'tidom kai'yeasi," atsoi'a.

"Öhö' pī'peñ kâ'dona kai'yeano," atsoi'a. "Öhöm' nik hesā'timapem makā'dĕ," atsoi'a. "Nī bēi'bö kökas' ö'höm," atsoi'a. Amām', "Önō'makas," atsoi'a an'kanim öno'tsoia. Möiñ köswono'tsoia öno'wēbisim möi'di ödik'notsoia. Mai'düm bömim' öpĕ' yeptset'itsoia wowoi'onutodom ödik'nodom tsehē'yenoitsoia.

Atset'kan tsai'mendökö mai'düm öpin'tsoia öpin'ebisim okit'soia. "Hesā' önoi'yedom makā'," atsoi'a. "Öpē'kas," atsoi'a. "Hom'paitoyā'hadom makā'," atsoi'a. "Hēu!" atsoi'a. Hom'paitodoñkan möim moi'lompanim-mai'dü wōn'-

Then, without his having returned, it grew night. "Our father is dead. He said it would be so, if he had not arrived by this time," they said. They slept; but morning came, and he had not arrived. They staid there; and again it came night, and he had not come.

Next morning (the girl) pounded acorns, and sent her brother to get fire-wood. "You had better bring some wood," she said. "Don't go far! After you have gathered up the wood close by, bring it here," she said.

So he brought wood, brought only pitch-stumps. "Such large sticks I did not ask for," she said. "Bring small ones, you might hurt yourself if you bring large ones. Do not go far away! This is a world full of evil beings," she said. "What evil beings are you speaking of?" he said. "The evil ones who brought it about for us that our fathers are no more," she said.

Next morning again she sent him for wood. "You had better bring wood. Let us build a fire when it grows dark!" she said. He brought it, brought only great pitch logs, brought them there. "I did not tell you to carry such great ones," said she. They slept, and arose in the morning. "I shall go out hunting," the boy said. Then he said, "No! I did not tell you to do that. I asked you to remain here."

"You say this is a world of many supernatural beings. What can they do to me? I also am one with mysterious power. I shall go," he said, and he went. He followed along the ridge, kept travelling until he reached that place. All the people's bones were visible, lying scattered about; and, arriving there, he looked around.

Then, after a little while, a man came towards him, came nearer and nearer, reached him. "For what purpose are you travelling?" he said. "I am doing nothing," he answered. "Do you wish to fight?" said the man.

ōtitsoia. Awet'enkan öyē'tsoia okit'wetenkan büs'tsoia. Büs'ĕbisiñkan tsai'men wē'yetsoia. "Mī ūniñ' ko'doidi büs'bēnĕĕ," atsoi'a. "Nī mamā'kas tsai'di," atsoi'a. "Ūnim' epin'iñkoyō önō'ködi mödī' mamā'kas," atsoi'a. "Ūnī'nan öno'doidom epin'iñkodo ödik'nosmöni ko'dom yohon'makan," atsoi'a. Amön'ikan, "Hēu," atsoi'a.

Kan ökoi'tsoiam mösām' bō'yeñ külĕ' büs'tiwet. Ödik'nopem yaktekit'pĕdi ko'dom yohon'tsoia. Ko'dom kölöp'lölöpdom tetē'dököñ yakwē'tsoia. Amön'ikan möiñ külem' öpek'apedi betē'büstsoia amön'ikan möm pöbem ūnim' ep'iniñkoyō'di yohon'önō'wēbistsoia. Nuk'tim mai'dübem atsoi'a awet' matsoi'am tetē' hin'küpem tibīm' mai'dümmaat.

8. Thunder and Mosquito, and the Theft of Fire.

Amañ'kan ökoi'tsoia. Pin'kenutihadau'tsoia kōmō'nantedi ödau'tsoia. Kō'domtsanantenan öno'doipem atsoi'a amāñ'kan kâ'do es'toto'sitowet etap'tsoia. Amāñ'kan kâ'dom kummen'kitdom kum'mendamöni hon'maktintsoia pin'timentsoia. Kâ'dom yōh''mendadom yōh''mendamöni pin'titsoia yohon'tsoia. Öpek'andükbem kâ'doidi kâ'dom öno'tsoia kâ'dom pin'kenuti hasī'toyetsoia.

Amāñ'kan mökan'iñ kâ'doidi ödik'nowēkoitsoia. Kâ'dom semen'im kâ'dom öyē'nöni pin'timentsoia. Möm matsoi'am kum'men büs'to amāñ'kan yōh''menim ko'dom yōh''mendamöni mökī' yohon'wonom yak'tekitset yohon'tsoia. Öno'doiyekoitsoia öpek'andükbem ko'doidi ösī'toyetsoia. Amāñ'kan okit'soia ko'dom semen'kitmöni okit'doñkan büs'tsoia.

Söhölim-mai'düm matsoi'am möpo'si. Amāñ'kan mai'tsom büs'tsoia. Kum'men büs'dom büs'tsoia. Büs'ebisim

"Yes," he answered. So they fought, and (the boy) killed Lizard-Man. Then he returned, and, having arrived, he remained there. And after a time he spoke. "You must stay in this world," he said. "I shall be elsewhere. On the paths of the Sky-Valley, it is there that I shall be. Departing hence, when I reach the Sky-Land, the world will make loud noise," he said. "It is well," said she.

So he departed, causing his sister to remain. And in a short time he arrived, and at that very moment the world resounded. It seemed like the very loudest rumbling. That woman, in that very place remained throughout the olden time; and the boy in the Sky-Valley went about, ever thundering. A tiny manling he was, they say, — a little man, but with great eyes.

8. Thunder and Mosquito, and the Theft of Fire.

Then he went off. They heard him as he went, went away toward the south. Then rising from the west, they say, he stopped when he crossed over the middle of the world. And when it was winter-time in the world, he tried to make them aware of himself; but he could not make them hear. When it came springtime, he made them hear, he thundered. In every country he travelled, and they heard him as he passed over.

He returned to the same country whence he had set out. It was autumn when he came, and he could not make people hear, they say. Staying there through the winter, when it was spring, when springtime came, the time of his having thundered before, he thundered. And he set out, and travelled through every land. And when the autumn came, he returned and remained there.

Mosquito-Man was his cousin, they say; and they two lived together in the winter. And when it came spring,

kâ'dom yoh''mendamöni kan öno'doimadom yapai'totsoia. "Hesā' hesā'pedi makā'dĕ has wasā'maat wōn'ōtidom pemā'pem," atsoi'a. Amöni'kan, "Nī kaas hum'botmendi hun'moyedom honwē'numakasi'," atsoi'a. Amöni'kan "Hēu!" atsoi'a. "Nī bēi'böm möyāk'a makas'," atsoi'a. Awet'enkan wötöm'tömim-mai'düm wötöm'tömtsoia mökī' tē'tötöm öno'doitsoia mökī' tē'tötöni öno'dom koh''bonom öno'dom tetē'dököm yak'atsoia. Aweten'kan mökan' okīkitdom mai'sem büs'möni kadik'hēkitdoia.

Amön'ikan ūniñ' kâ'doidi sawim' sau'doidom ökau'tsetitsoia. Amön'ikan söhö'lim ötsop'intsoia ötso'pindoñkan ūniñ' ko'doidi okit'tsoia. Amön'ikan wōn'om mai'düm büs'kötsoia amā'dikan kai'diknodom sedĕ' minī'dom idat'weten kai'dautsoia. Awet'enkan hanö'koitsoia. Hanö'koidom hanödik'nomöni nuk'tim sömim' oköt'nom yak'atsoia. Amā'kan mökī' tē'tötö amā'maat mēi'dom söt'i tikoi'tsoia. Aweten' büs'tsoia. Sūt'im penā'dökö wem'tiktsoia.

Bēn'ekto mayā'ken tūi'tsenoweten bēi'böm öyē'tsoia. Öyē'webisim tsai'men okit'soia. Okit'mönikan wōn'om mai'düm pīm büs'kötsoia. Amā'dikan kai'paiöto'todom sedĕ' minī'dom mini'weten hunhē'pinkoitsoia. Ökoi'doñkan ökoi'yebisim ödik'notsoia. Ödik'nodoñkan amön'ikan sumim' oköt'no yakdök'bĕtsoia. Tē'tötö mökī' ī'tustitsoia ī'tustidom klap'tiweten kan pewo'tsoia.

Amön'ikan wötöm'tömim-mai'dü yepin'tsoia. "Hesā'pedi söi mati'weano," atsoi'a. "Nī as tetet' hun'moyewet hūk'oinum hesī'maat wōn'otimenīn'ukas," atsoi'am. Wötöm'tömim-mai'düm söhö'lim epin'dom. Atset'kan söhöl'im wewē'mentsoia wewē'menwet büs'tsoia. Tetet' yehep'tuyetsoia. "Ūnī' haai' nik wē'yesmöni wasā'makan," atsoi'am. "Amet' ūnim' kla'wonomakas," atsoi'am. Söhöl'im mai'tsoia adoñ'kan pedā'tomenpem ökoi'tsoiam.

and they were going to set out, they talked together, saying, "In what place may we get food by killing something?" And (the other) replied, "I shall live through it, hunting anywhere." — "All right!" said Thunder, "I will do likewise." Then Thunder-Man thundered, and his children set out; and as they went, his children appeared like a great rain. And when they, returning home again, remained there, the rain ceased.

In this world the grass, growing up, looked pretty; and Mosquito came down and arrived in this world. People were living there; and, flying toward them, he sucked their blood until his belly was full, when he flew away. He carried it off; and when he arrived with it, it was like a tiny piece of meat. Giving this to his children, there was just enough for each. Then he staid there. There was just enough for one meal only.

In the morning, having risen, he went again, kept travelling until after a while he arrived. When he reached there, there were many people. Flying from one to another, he sucked their blood; and having done so, he returned from hunting, travelling until he arrived. Having arrived, it looked only like a piece of meat. He had his children roast it; and when it was done, he gave it to them to eat.

Thunder-Man then asked, "Where do you get it? I have hunted diligently, but so far I have not been able to kill anything." So spoke Thunder-Man, asking Mosquito. But Mosquito did not answer, and sat there silent. He was much afraid. "If I should tell this, it would be bad," he said, "so I will keep silent." So Mosquito said, and without answering he went away.

Bēn'ekto ökoi'yebisim okit'soiam ūniñ' ko'doidi epin'iñkoyō'nan ūniñ' ko'doina hun'yetodom söhöl'im-mai'düm. Amön'i wötöm'tömim-mai'düm anī'di obö'doidi epin'iñkoyō'di öno'webistsoia mödī' möm hun'moyedom matsoi'am. Amāñ'kan kai'paiöno'yedom sedĕ' minī'dom wem'tiki minī'weten hunhē'pinkoitsoia hunhē'pinkoidoñkan hunhē'pindiknotsoia. Amön'ikan okit'weten büs'kötsoiam. Amā'nan kan ödik'noweten ī'tusdom mökī' tē'tötö k!ai'petitsoia.

Amön'ikan tsai'men wē'yetsoia. "Tetet' yahāñ' kodoi'nan kawē'uköankano yahāñ' ko'doidi hun'moyedom," atsoi'am. "Amām' öno'tapĕ," atsoi'a. "Öā'sitodom mödī' tai'yamandi mödī' büs'tapĕ," atsoi'a. "Amā'nanmaat kökas öpek'andökbem ko'do öno'mapem," atsoi'am. Anön'ikan kōmō'nantenan nenasīn'odom tai'yamandi höbō' hakit'soia tetēñ' kumhöm' matsoi'am. Amā'kan mai'sem büs'tsoia.

Amā'nankan söhöl'im-mai'düm huno'kitsoia. Huno'kitdom öyē'tsoia. Öyē'webisim koyō' ömit'soia. Aweten'kan tsai'men hatām'önoi'yemöni wōn'om mai'düm büs'kötsoia. Amā'dikan okit'dom sedĕ' minī'weten hanö'koitsoia hanö'koidom hanödiknotsoia. Amön'ikan hes'men hunhē'pinkitdom büs'kötsoia. Amön'ikan okit'möni yapai'totsoia. "Hesā'pedi söi matī'weano," atsoi'a. Wēwē'mentsoia.

Kâdom semen'kitdoñkan atsoi'a. "K!um'men büs'tapöö," atsoi'a. Amön'ikan, "Hēu," atsoi'a. "Kâ'dom yoh'mendamöni kaañ'kas ösip'dom wasā'samaat hum'botmeni wōn'otidom pedom' büs'mapem," atsoi'am. Aweten'kan möi k!um'men büs'tsoia. Büs'möni kan kâ'dom dū'petitsoia amön'ikan dū'pedom büs'tsoia. Adōñ'kan wē'yetsoia.

In the morning he kept travelling until he arrived in this world from the Above-Valley, coming to this world to hunt here and there, he, the Mosquito-Man. Thunder-Man there far away opposite, in the Above-Valley, kept travelling about, hunting there, they say. But (Mosquito), having arrived among mortal men, flew from one to another, sucking blood, until, having sucked enough, he started home from the hunt. He got back home from the hunt, and, having arrived, he staid there. And when he had returned from thence, he roasted (the meat), and gave his children their supper.

By and by he (Thunder) spoke. "You are (come) from a very good country, from hunting in a good country," he said. "Let us go!" he said. "Travelling across there to the Coast Range, let us remain there. From there I shall travel over the whole world." So from the southward, moving down across to the Coast Range, they built a house, — a great sweat-house, it is said. And there they staid.

And from that place Mosquito-Man arrived to hunt. Coming to hunt, he travelled about, kept travelling until he came into a valley. And by and by, when he had gone about searching, mortal men were there. Reaching that place, having sucked blood, he carried it off; and, so carrying it, he got back with it. And (Thunder), being the first to return from the hunt, was already there. So when (Mosquito) arrived, he spoke. "Where do you get it?" he said. (Mosquito) did not answer.

Autumn was coming, it is said. "Let us stay here through the winter!" said (Thunder). "Very well," said (Mosquito). "When it is spring, we can go out and kill and eat any kind, all kinds, of things," said (Thunder). So they staid during the winter. The world grew cold, and they were cold. The (Thunder) spoke. "Winter-time

"K!um'meniñ kâ'dom yahā'menkan," atsoi'am. "Tetet' wasā'kan," atsoi'am. "Kâ'dom k!ummen'kitdom dū'petidom yahā'menkan," atsoi'am. "Mī sööi tsewē'ano," atsoi'am söhöl'im mai'tsoia. Wötöm'tömim mai'tsoiam söhöl'i epin'dom.

Amön'ikan söhöl'im, "Yā'ken," atsoi'a. Aweten'kan söhöl'im hū'hēyetsoia, "Hesai'helūkökas," atsoi'am. "Tetet' haai' wasām' mai'düm kaai'kan," atsoi'am. "Ūnim haai'kan nī wē'yesmöni wön'ommaidö wīī'timapem," atsoi'am. "Amet' kökas' kā'wonödom wēwē'mendom yahā'makas," atsoi'am. "Adōñ' kökas' ūnī'nan tsainadom' wön'ommai'düm nuk'timaat sedĕ' minī'dom hon'wēnumakas," atsoi'am. "Amet' ūnī' wē'yesmöni wön'ommai'dü nikī' minis'ma yapais'möni möyēm' ya''patdoidom haai'kan wön'ommai'dü wīī'timapem amön'i haai' nī ok'makas," atsoi'am söhöl'im mai'tsoia wötöm'tömi yapaimenmadom wē'yedom.

Aweten'kan büs'tsoia büs'mönikan ko'dom yoh''mendapotō'tsoia amön'ikan wötöm'i waisim' wē'yetsoia. "Hēu. Tetet' haai' dū'petipeñ kâ'dom yoh''mendapot'ōkan," atsoi'am söhöl'i yapai'todom. "Ūniñ' kâ'doidi sööi wön'ommai'düm büs'pem mawē'am, tsewē'ano sööi," atsoia. Atset'kan wī'yetsoia. "Tsemen'ēas as," atsoi'a. Amön'ikan, "Hō," atsoi'a. "Kum'meniñ kâ'dom dū'petidom amön'i ūnī'di ūniñ' ko'doidi sākö'pem wön'ommai'düm büs'yaken adōñ' kaai'kas," atsoi'am. "Amön'i ai'sööi sā pedā'dom löp'dom kum'men büsna'tsehas," atsoi'am wötöm'tömim-mai'düm mai'tsoiam söhöl'i epin'dom.

Atset'kan söhöl'im-mai'düm wī'yetsoia. "Wasā' kaian'kano wē'yedom," atsoi'am. "Wön'ommai'dü kaan'kano wön'oti hū'hēyemenmā'pem," atsoi'am. Adom, "Yaham' mamā'ankano," atsoi'am. Amön'ikan wewē'menwet büs'tsoia. Atset'kan kâ'dom yoh''mendatsoia amön'ikan wötöm'tömim-mai'düm kâ'dom yoh''mendadom kökan hunmoyē'dom as hesī'wetmaat wön'otidom pedom kaū'san atsoi'am.

(a winter country) is not good," he said. "It is very bad. When it comes winter, and grows cold, it is not good." — "Do you see (anything)?" said Mosquito. So Thunder said, asking Mosquito.

Then Mosquito said, "That's so!" And he thought, "What shall I do? He speaks as if he were a very bad man. If I should tell this, mortal men will be destroyed; but if I say nothing, do not speak, I shall do well," he said. "Thus, if elsewhere, among mortal men, I suck a little blood, I shall survive. But should I tell this person that mortal men were what I sucked, when I told, he would go after them, and they would be destroyed, and I should be hungry," said Mosquito, declaring that he would not tell Thunder.

So he remained there; and when spring had nearly come, Old-Man-Thunder spoke. "Yes, it is a very cold country, although it is so near spring," he said, speaking to Mosquito. "I wonder if there are any mortal men in this country! Do you see any?" Then he answered, "No, I never saw any." — "Ho!" said (Thunder), "in winter-time this country is cold; and here in this country there must be mortal men who have fire, I say. If we should steal the fire, we two might stay through the winter and keep warm," said Thunder-Man, answering Mosquito.

Then Mosquito-Man said, "No! You speak evil. You must not think of killing mortal men. You shall be good," he said. Thereafter, without speaking, they remained there. It came spring; and Thunder-Man went about hunting, killing, and eating anything, they say. Mosquito went off hunting; and Thunder-Man made a noise, thundering, so that the world rumbled. He travelled about, and in the

Amön'ikan hun'mokoitsoia söhöl'i(m) amön'ikan witöm'-tömim-mai'düm wötöm'tömi yohon'dom kâ'dom kölöp'lölöp-dom yepin'titsoiam. Önō'wēbisim kūlū'dom hunhē'pin-okitsoia. Söhöl'i nūk'ti sömim' ökŏt'no hadoi'kötsoia. Wötöm'tömi waisim' kâdo ösītoyebisim kūlū'möni okit'dom wē'yetsoia. "Nik yak'apem mai'düm büs'kökan sā' köpem," atsoi'am. "Amā' ai'söŏi pedā'dom bēi'böm klum'men dū'pedom bomöh'möhtimenā'tsehas," atsoi'am. Wötöm'-tömim mai'tsoiam sā pedā'madom wē'yedom.

Amön'ikan söhöl'im-mai'düm wē'yetsoia. "Wasā' kaiañ'-kano wē'yedom," atsoi'a. "Sikal'amenmaañ'kano," atsoi'a. "Mösē'wet büs'ta," atsoi'a. "Wön'ommai'dü bomöh'möh-titin'maāñ'kano," atsoi'am. Atset'kan wötöm'tömim-mai'düm wī'yetsoia tik'tsementsoia. Adōñ'kan, "Mī kum'meniñkâdo bomöh'möhtiyahā'ka," atsoi'a. "Nī bomöh'möhti okâl'ikas," atsoi'a. "Amām' nī pedā'makas sā pedā'makas," atsoi'am atsoi'am wötöm'tömim-mai'düm. Amön'ikan söhöl'im was-ō'paitsoia tik'tsetimendom.

Adōñ'kan hū'hēyetsoia hū'hēyedom wē'yetsoia. "Tetet' ö'höm mai'düm mapem' adōñ'kaankano nik tik'tsemen-dom," atsoi'am. "Amā'di nī kaas' wön'ommaidüdi niki tē'tötöni hon'wēnumapem," atsoi'am. "Amām' nī min tik'-tsetimen'wet tsain'amākas," atsoi'am söhöl'im mai'tsoiam.

Aweten'kan kâ'dom ekda'möni hun'mokoitsoia hun'mo-koimöni ökoi'yebisim wön'ommai'dü tsetsoi'a. Adōñkan sedĕ' minī'dom aweten' ökoi'tsoia adōñ'kan höbō'di han-ö'diknomöni hanö'diknoweten i'tusdom mökī' tē'tötö kai'pe do'dotsoia. Kan wötöm'tömim-mai'düm hunhē'pinkitsoia. "Hesā'pedii söŏi matī'weano," atsoi'a. Amön'ikan söhöl'im yapai'tsoia. "Wē'yemākas min," atsoi'a. "Pī wön'otimen-manimöni min yapai'makasi," atsoi'a. Amön'ikan, "Hēu," atsoi'a. "Pī wön'otimenmākasi'," atsoi'a. "Wem'tiki kas wön'otimāpem," atsoi'a. Amön'ikan, "Bē'nek min yapai'-makas," atsoi'am.

evening returned from hunting. Mosquito brought back a tiny piece of meat. Thunder-Old-Man kept travelling over the world; and when it came evening, returning, he said, "There are people like me who have fire. If we should steal it, when it came winter again, and was cold, we should not suffer." So Thunder said, speaking as if he were going to steal the fire.

Then Mosquito spoke. "You speak evil. You shall not trouble them. Let them alone! You shall not make mortal men suffer," he said. Thereupon Thunder said no, that he did not believe him. "You, when it is winter-time, desire to suffer. I do not wish to have to suffer: so I shall steal, I shall steal fire," said Thunder-Man. Then Mosquito was angry at him, not being convinced.

So he pondered, and said, "You will be a very evil person if you do not believe me," he said. "There among mortal men I could have kept my children alive; but, not being able to convince you, I shall keep away," said Mosquito.

When it came morning, he went off hunting; and, having gone, he kept travelling until he saw mortal men. Then, sucking their blood, he went away; and when he had carried it back to camp, roasting it, he gave supper to his children. Thunder-Man returned from hunting. "Where did you get it?" he said. Then Mosquito told him. "I will tell you," he said. "If you will not kill many, I will tell you." — "Very well," said (Thunder), "I will not kill many. I will kill only just enough." — "I will tell you in the morning," said (Mosquito).

Amañ'kan tui'weten ko'dom ek'damöni bēn'ekto hun'koitsoia. Ankaniñ'kan tsain'antedi ökoi'wotsoia amön'ikan ökoi'tsoia. Atset'kan mökī' ökoi'köna ökoi'tsoia. Adōñ'kan ödik'noweten wōn'ommai'düki sedĕ' dut'dutweten hanö'okitsoia. Nuk'tim sömī' oköt'nobĕ hadoi'kötsoia. Amañ'kan okit'weten büs'tsoiam büs'ebisim sömī' i'tustidom mökī' tē'tötö mēi'tsoia.

Atset'kan aweten'kan yapai'totsoia. "Nī as katī'weas wōn'otidom ūnim' tsa," atsoi'a. "Tsekau'ni tsa wodōn'udom kaā'pĕ as. Katī'weas pī'meni," atsoi'a. "Aweten' as kawē'as hanö'yedom petsoia. Tenĕ' makwon'omaāñ'kano," atsoi'a. Amön'ikan, "Hēu," atsoi'a. "Ūnī' kaañ'kano wōn'ommaidö tsemhū'semenmā'ankano," atsoi'am. "Amām' pī' map wōn'otiben," atsoi'am. "Söti kaāñ'kano wīn'otimapem min'na wem'tikpe," atsoi'am. Amön'ikan, "Hēu," atsoi'a.

Aweten'kan ko'dom ekda'möni ökoi'tsoia ökoi'doñkan möim mökī' ödik'noködi ödik'noweten sedĕ' minī'dom aweten' hun'mohepinyetsoia. Atset'kan yohon'tsoia ko'doñkan kölöp'lölöpdom üniñ' ko'dom kawim' tiyö'yökpem yak'atsoia. Aweten'kan atset' pin'wet öyē'tsoia öyē'doñkan okit'soia. Büs'set okit'soia.

"Söt'i as wōn'otikas," atsoi'a witöm'tömim mai'tsoia. "Ho," atsoi'a. "Yapai'tos min," atsoi'a söhöl'im mai'tsoia. "Wōn'ommai'dümap sikal'aben," atsoi'a. "Töt'öpada," atsoi'a. "Ökoi'makas," atsoi'a. "Söhöl'im mamā'kas," atsoi'a. "Üniñ' ko'doidi üniñ' ko'dom kum'menkitdom ko'dom sem'enim semen'kitmöni kaās' wīī'mapem," atsoi'a. "Amāñ' kaās' ko'dom yoh'men'dadom yoh'men'kitmöni pukmā'pem," atsoi'a. "Üniñ' ko'dom kawim' dek'möni kaās' pī'mapem," atsoi'a. "Wīī'menmakas," atsoi'a. "Öpek'a wiyet'idom hon'wēnümākas," atsoi'a. "Adōñ' kaās' wōn'-

So having slept, when it became light in the morning, they went off hunting. (Mosquito) told (Thunder) to go in the opposite direction, and he went; while Mosquito himself went where he usually did. And having reached there, and sucked repeatedly the blood of mortal men, he bore it back. Just as if it were a little piece of meat he carried it. Having arrived, he remained there, and, roasting the meat, he gave it to his children.

Then he addressed (Thunder). "The way I did was to kill a tree," he said. "A standing, pitchy tree, that is the kind. I didn't do it to many," he said. "Then, when I had done this, and brought it home, I ate it. Now you can try it," said (Mosquito). "All right!" said (Thunder). "These mortal men you must not bother," said (Mosquito). "You ought not to kill many. If you kill one, it will be sufficient for you," he said. "Very well," said (Thunder).

So, when it grew light, he set out; and travelling along, when he reached the place to which he usually came, Mosquito sucked blood, and then came back from the hunt. Then there was a loud noise, and the earth rumbled; it was as if the ground in this world shook. And while he listened, he travelled on; and, continuing on his way, he arrived. As he sat there, (Thunder) came.

"I have killed one," he said. "Ho!" said (Mosquito), "I will talk to you. Mortal men you must not trouble. Leave them alone," said he. "I shall go away. I shall be Mosquito. In this world in winter-time, in the autumn, when it comes autumn, I shall disappear. In the spring, when it comes spring, I shall be born. When the earth is wet in the world, I shall be numerous. I shall not be destroyed. Although always disappearing, I shall survive. Sucking the blood of mortal men, I shall survive. I call them that way, 'mortal men,' when I mean these tree-

ommai'düki sedĕ' minī'dom hon'wēnūmāpem," atsoi'a. "Nī kai'kas kaā'wini wōn'ommai'düm adom ūnim' tsām'-maidö," atsoi'a. "Nī kai'kas möyaköt'idom," atsoi'a. "Amā' kaañ'-kano söt'i wōn'otidom pī wōn'otinwet büs'mapem," atsoi'a. Amön'ikan wötöm'tömim-mai'düm, "Yahā'kan," atsoi'a. "Hesan'bĕ wōn'otimenmā'kas," atsoi'a. Aweten'kan mai'-tsom tsaiim ekda' hun'mokoitsoia. Amön'ikan witöm'tömim-mai'düm tsa witöm'töm mē'tsoia aweten'kan wē'yetsoia. "Nikī' ayā'tidom wōn'otismammaat. Eböm' töswo'yedom haai' wasā'makan," atsoi'a. An'kaningkan öno'doidom ūnī'nantedi öpin'tsoia öpin'iñkaniñkan won'ommai'düki höbo' tsetsoi'a. Ankaniñ'kan sā pedā'tsoia pedā'wetenkan pedā'-ökoitsoia. Pedā'ökoidom ökoi'doñkan söt'im tsa bēi'böm mak'wonotsoia amön'ikan tsām bolak'doidom tso'doitsoiam sāni' witöm'töm mē'möni. Adōñ'kan tetet' etos'tsoia.

Aweten'kan hunhē'pindiknoweten wē'yetsoia. "Wōn'-ommai'dö as sā pedā'kas," atsoi'a. "Aweten' as söt'i bēi'böm mē'kas," atsoi'a. "Asmöni as sāni' mes'möni yahā'kan," atsoi'am. Amön'ikan söhöl'im wasō'tsoia. Adōñ'kan, "Hō," atsoi'a. "Yahā'kan," atsoi'a. "Mö as min kaā'pĕ kaā'hūyetiwomen'wet min yahat' wē'yedoñ kaiās'," atsoi'a. "Amām' yahā'añkano," atsoi'a. "Bēi'böm min pĕ öhē'tonmakas," atsoi'a. Aweten' tui'tsoia.

Amāñ'kan kâ'dom ekda'möni witöm'tömi waisim' ökoi'-tset büs'tsoia. Büs'yatan ökoi'da tsai'men wasā'sa mökī' hesbō'bōpaiiñkanim öyē'tsoia. Adōñ'kan wē'yetsoia, "'Be-tē'men söhöl'im betēi'todi wōn'ommaidünan möpos'i waso'-paidom wasö'daupaaikan.' Amā'kan nik wōn'ommai'düm betēi'dom," atsoi'am. "'Adom' wōn'ommaidünan wasō'dom wasö'koitsoiam,' ama'kan nikī'," atsoi'am. Aweten'kan öno'doitsoia.

Adōñ'kan öyē'tsoia höbo' hatām'öyētsoia. "Hesā'pedi ai'tĕ büs'dom honwē'nūhelūkökas," atsoi'a. "Amön'ikan awet'en ayā'pedimaat büs'dom honwē'nūmakas. Adōñ'

men. I speak of them the same way. And you, killing only one, not killing many, shall remain here," he said.

Then Thunder-Man said, "It is well. I shall not kill a great many." So next day they went off hunting. And Thunder-Man gave a tree a stroke of lightning, and said, "I kill them in this way. It will not be well for trees to stand a long time," he said. And continuing on his way, he came hither, and saw a camp of mortal men. Then he stole the fire, and, having stolen it, he carried it off. And as he went along, he tried a tree again; and the tree, blazing up, burned when Thunder struck it. He was very strong.

Having returned home from hunting, he spoke. "From mortal men I have stolen fire," he said. "Then I struck a tree again. When I did this, when I struck it with fire, it was well." Then Mosquito was angry. "Ho!" he said. "It is well," he said. "When I told you not to do that kind of thing, I spoke good advice. Another time I shall follow you, to see that you behave well." Then they slept.

In the morning, while Thunder-Old-Man went off, Mosquito staid at home. Having staid until Thunder had gone, by and by he gathered up all his property and went away. He said, "Formerly, in olden times, Mosquito, being angry with his cousin, went off angry from mortal men. So mortal men will say of me, telling tales of the olden time, 'He went off angry from mortal men.' That is I," he said, and went away.

He travelled about, searching for a place to live. "I wonder where I had better stay in order that I may survive!" he said. "By staying in that kind of a place, I

kaās' söhöl'im mamā'pem," atsoi'am. Aweten'kan döñ'-kanaidi höbo' hakit'weten büs'tsoia. Amañ'kan matsoi'am dö'dipikno büs'dom söhöl'im.

Atset'kan witöm'tömim-mai'düm wīī'pedi okit'soia mö-pos'iki wasö'koiwonoda okit'soia. Aweten'kan wē'yetsoia, "Hē'waset nik nik pos'im wē'yetset pinhē'hēnonismöni haai'kökan waso'dom," atsoi'a. "Amām' nī hē'kitmenmā-kas," atsoi'a. Amañ'kan kâ'dom kūlū'möni tui'tsoia. Amañ'kan ko'dom ekda'möni öno'doitsoia sā pedā'koidom ökoi'doñkan wōn'ommai'düki büs'kömtikoidi ökoi'tsoia sā pedā'tsoia. Aweten' kadik'ni öno'tsoia awet'en kâ'do tse-hē'yetsoia. Adōñ'kan hum'botmenim ko'doidi sām'sukum suk'doipetitsoia. Aweten'kan ya''patkoidom pedā'tsoia pedā'webisiñkan öpek'anbem wōn'ommai'düki büs'köñko'-doidi pedā'bostsoia. Aweten'kan höbo'na mökī' hanö'ye-dom hanö'okitweten büs'tsoia.

Adōñ'kan tetet' löp'dom büs'tsoia höbom' mökī' löp'dom yahā'lutsoia. Amön'ikan mai'dö woiyō'madom hatam'tsoia. Adōñ'kan epin'tsoia epin'mönikan wos'wosim-mai'düm, "Nī kaas' tū'imenmapem," atsoi'a. "Tū'imenmapem kökas," wos'wosimmai'düm atsoi'a. Amön'ikan k!u'ila pakal'tsoia k!ū'ilaititsoia amön'ikan büs'tsoia. Kumhöm' ol'olokdi tös'danudom wewē'yebistsoia.

Amön'ikan öpek'aniñ ko'doidi wōn'ommai'düki büs'köñ-ko'doidi sām wīī'tsoia. Amön'ikan wōn'ommai'düm sā kö'tsöitsoia. Adōñ'kan yepō'nonom mai'düm ūnim' to'yes-köm-mai'düm woiyo'tsoia. Sömī' mö'dom sömī'waka' yahā'-tidom bankit'weten tsenū'tsoia. Tsenū'webisim amön'i oi'diim wakām' piko'kolaukoitsoia. Amön'i, "Su," atsoi'a. Amā'dökö yepo'nonom petsoi'a amön'i hum'botmenim mai'-düm kamā'kamaat petsoi'a.

Wē'pam wē'yetsoia, "Nī hai kaas' yepōn'im amā'maat haai' nik tawāl'timenañkano," atsoi'a. Atset' mösām'

shall survive. I shall be Mosquito." And having made a place to live under the brush, he staid there. They say that Mosquitoes live only in brush.

Then Thunder-Man returned to the abandoned place, returned after his cousin had gone off angry. And he spoke, saying, "When I did not listen to my cousin, speaking and forbidding me, he got angry; but I will not stop." So, when it was night, he slept. And in the morning early he went away, travelling about stealing fire: he went where mortal men lived, and stole fire. And he went with a great rain; and (when, clearing away, the world was all fair again), he looked about over the world. Then everywhere, in all parts of the world, he saw fire-smoke rising. Going after it to seize it, he stole it, kept stealing until he had stolen all in every dwelling-place of mortal men. So, carrying it, he bore it back to his house; and, having brought it there, he remained there.

Now he lived very warmly, his house was very well warmed. He searched for a man that he might hire. He inquired; and when he asked Woswosim-Man, he replied, "I am one who never sleeps. I am sleepless." Then he paid him beads, he put a necklace of beads about his neck, and Woswosim staid there. Standing close beside the smoke-hole, he talked continually.

Now in all countries, in every land where mortal men dwelt, there was no fire. Mortal men could not make fire. And chiefs hired Toyesköm-Man. When deer were killed, and the meat prepared and spread out, (this bird) would gaze at it. He would keep looking steadily, and then the meat on top would look a little gray. Then, "That is enough," they said. But in that way only chiefs ate, for all other people ate their food raw.

Coyote spoke. "I am a chief, but you do not do that way for me." Then his brothers all spoke. "You must

bō'yewolim wē'yetsoia, "Kaai'menmā'añkano," atsoi'a. "Wasā' kaiañ'kano wē'yedom," atsoi'am. Aweten'kan mai'düsem kâ'do tsehē'yetsoia sāmsukū' tsemā'dom tsemen'tsoia. Tsai'im be'nek bē'iböm tsehē'yetsoia tsemen'tsoia. Awē'bisiñkan pitsā'kam töñ'kötom kumhöm' lē'di mai'tsom yokos'pānū'totsoia. Bēn'ektonana amāñ'kan tsai'men wē'yetsoia. "Tai'yamandi suklī'," atsoi'a.

Amön'ikan wē'pam kawī' tsö'wikadoiweten kau batap'tsoia hinī'. "Tai'yamanmet! möyē'tsom iskā' tsekan'," atsoi'a. "Kaā'pem hinī' as tseū'san," atsoi'a. Amön'ikan mösam' boyēm' möi wē'pa waswēwē'tsoia. "Öpek'anbenini kaān'kano kaā'pem," atsoi'am. "Hesā'dom mawōn'omano kaat' wasā'dom," atsoi'am. Wē'pa(m) mai'tsoiam pituk'dom. "Amet' hesi'maat tsemen'wet hal'dom wē'yedom möm tē'tsom," atsoi'am.

Amön'i yepōn'im luksip'weten bēi'böm wē'yetsoia. Adōñ'kan, "Tsekā', mintsem," atsoi'a. Amön'ikan, "Tai'yamandi suklī'," atsoi'a. Amön'ikan mai'sem tsehē'yetsoia tsehē'yemöni tai'yamandi nuk'tim tsā'bem wodōn'ūpem yakan'ukötsoia. Amönikan tsewe'ten yekoi'tsoia öpek'andökbeñ ko'doina yekoi'tsoia. Amönikan mai'düm öyē'tsoia öyē'webisim mai'düm öm'mototsoia öm'motobos'möni yepon'onom höhwē'tsoia.

"Totimenwet. Totimen'dom min'söm memē'pi," atsoi'a. Öpek'andökbeñ kō'doinan mökī' mai'dö sötī' woiō'tsoia ep'tinono böyök'sipdomhehe bilis'nopem mai'döhehe. Awet'en mai'düsem k!umhö'di lökö'nomakwonō'wotsoia. Amön'ikan mak'wonotsoia öpek'anim mai'düm pin'titsoia yohon'tsoia. Makwonō'wēbisim makwonō'ösip'tsoia amön'ikan kanī'wonom tsum'böm mak'wonotsoia. Lökö'notsoia löksitō'yetsoia awet' pin'timentsoia. Sö'tim pin'mentsoia.

Adōñ'kan wē'yetsoia, "Möm hap'te," atsoi'a. Kâ'domek'datsoia amön'ikan öno'doitsoia homō'bokitmenim

not speak that way! You do wrong to say so." Then the men-folks looked about over the world, in order that they might see fire-smoke, but they did not see it. Next day again they looked, but did not see it. While this was going on, two lizards, brothers, lay close by the side of the sweat-house. Towards morning, after a while they spoke. "In the Coast Range it is smoky," they said.

Then Coyote, having picked up some earth, threw it at them, hitting them in the eyes. "Pooh! Ye see nothing at all in the Coast Range," he said. "Ye see, with eyes like that!" Then his brother spoke angrily to Coyote. "You always do that way," he said. "What is the reason that you are so bad?" Thus he spoke, being angry with Coyote. "Those two boys were lying, for they saw nothing," said (Coyote).

Then, the chief having come out, (the two) spoke again. "Do ye see it?" he asked. "In the Coast Range it is smoky," they said. Then every one looked about; and when they looked to the Coast Range, it looked (the smoke) just like a tiny tree standing there. And having seen it, they went off to tell of it, went to all countries to tell of it. The people came, people kept coming together; and when all had come together, the chiefs made a speech.

"Do the best ye can! Do ye get it back," he said. From all countries he sent for one of his people, picking out only the strong ones, the swift-running people. Then he ordered the men-folks to try to creep into the sweat-house secretly. So they tried; and all of them were heard, for they made a noise. They kept trying, tried to go out; then last of all Mouse tried. He crawled in, and out again, but he was not heard. No one heard him.

Then they said, "That's the one!" The dawn came, and they started off. All kinds of people went, — Deer

mai'düm öno'tsoia. Sömim' öno'tsoia tsiñ'kutim öno'tsoia söm öno'tsoia tsum'böm önotsoia in'bukim öno'tsoia homō'-bokitmenim mai'düm öno'tsoia. Hūs'köm öno'tsoia woiom' öno'tsoia yā'lulu mē'tsoia. Awet'en ökoi'tsoia ökoi'yebisim ökoi'yebisim es'wotsoia. Ödik'nopotō'nan adom wol'kitdom wol'kinūtsoia wol'kinūmöni kūlū'tsoia atset' yö'aswodiknonom wol'kitsoia.

Atset' kūlū'tset wewē'yekoitsoia wewē'tsoia. "Tūi'menköm ni," atsoi'a. "Tūi'menköm mai'düm ni," atsoi'a. "Wos'wosim ni," atsoi'a. "Wos-wos-wos-wos-wos-wos-wos," atsoi'a. "Tsemtaimen'pem ni," atsoi'a. "Hum'botmeni tsepem' ni," atsoi'a. Atset'kan tsum'bö woiō'tsoiam. Yepō'nim, "Su," atsoi'a. "Tūi'toyē'wekoikan," atsoi'a. Amön'i öno'tsoia lōkĕt'koitsoia lōkĕt'koiyebisim tsai'men ödik'notsoia. Ödik'nodom lōkĕ'ketdoiweten hin'di ökö'-koidiknotsoia. Amön'i hin'dūstsikīn'odom awet mai'kötsoia k!ūilā' k!ūi'laipem mai'düm bödoi'kinudom mai'kötsoiam wewē'yebisdom.

Amā'kan k!ūi'la wē'tökiñkanim pedā'totsoia. Atset' wewē'tsoia, "Tūi'menköm mai'düm ni," atsoi'a. "Wos'-wosim ni," atsoi'a. Atset'kan pedā'bosweten lökön'otsoia lökön'odom lökit'möni tūi'kötsoia. Dos'koldom yepin'titsoia. Löksitō'weten witōm'tömim nĕn'oki möpo'ki woso' wē'töktsoia. Hūtök'ityotsoia. Aweten'kan yalūlū'di sām hē'mi bon'otsoia aweten'kan han'löksiptsoia ökoi'tsoiam ökoi'doñkan möim mai'düm bomō'di han'wilediknotsoia.

Atset'kan möi han'betek'doitsoia. Sömiñ'kan mökī' tol'di mē'wet betek'doitsoia. Amön'ikan söm mökī' bonoñ' kanai'di ūti'wet betek'doitsoia. Han'wilepīn'tsoia. Tik'-tetepintset wimī'kekoitsoiam "Hesā'dom nik makā'de sām lai'nomendom," atsoi'am. Amön'ikan mai'sem witöm'tsoia mö waisim' söwē'kadoitsoia amön'ikan witöm'tömiki möpo'-

went, Jack-Rabbit went, Dog went, Mouse went, Fisher went, — all kinds of people went. Snake went, Skunk went, they took a flute. They went away, kept travelling, travelling until they had gone halfway. When they had nearly reached there, they sat down; and when they had seated themselves, it grew night, and, moving up close to each other, they sat there.

As soon as it was dark, (Woswosim) began to talk, saying, "I am the sleepless one. I am the sleepless man. I am Woswosim, Wos-wos-wos-wos-wos-wos-wos." I am the all-seer, I am one who sees everything." Then they called Mouse. The chief said, "Well, I think they have all gone to sleep." So he went, he crawled away slowly, kept crawling very slowly, and by and by he reached the house. Getting there, after having crept up slowly, he peeped into (Wos-wosim's) eyes. And although his eyes were shut, still he talked, — a man, necklaced with beads, he sat there and talked, kept talking.

Then, when Mouse had gnawed the necklace completely off, he stole it. And (Woswosim) talked on. "I am the sleepless man. I am Woswosim." Having stolen all the beads, Mouse crawled into the house; and when he had crawled in, the people were sleeping. He heard them snoring. Having crawled across, he gnawed Old-Man Thunder's daughter's apron. He cut it to pieces. Then he put coals of fire in the flute, and carried it out; and, going away, he ran with it to the place where all the people were.

Then they all started off. Deer, taking some on his knee, started off. Dog, putting some under his ear, started off. They ran with it hither. When they had come somewhat nearer, (Thunder) woke up. "What is the matter with me! The fire is not warm," he said. Then they jumped up, that old man got up, and his two

tsoiam betek'doitsoia. Añ'kabökōñkan mötso'ki wosom' hē'yukitmöni makan' in'yambon'ōtsoia. Aweten'kan yahā'-hatius'weten tsai'men ya''patdoitsoia.

Kâ'dom mayā'ken kölöp' lölöpdom tete'dököm yak'ātsoia. Koh''bonom öpin'dom tete'dököm tete'dököm yak'ātsoia. Atset'kan sömim' mai'düm mökī' mē'pĕ manim'-tsa'nak wödöm'notsoia. Tik'tetepindi söm'maidüm mökī' mē'pĕ lokom'hinim-tsa'nak wödöm'notsoia. Tik'tetepindi batā'-paipotomöni möim yā'lūlūdiī' kan sawom'-tsanak wödöm'-notsoiam polom'-tsanak möna' wödöm'notsoia. Adōñ'kan möi yā'lūlūdidökö wödöm'dau yatsē'pĕ han'wilepin'tsoia.

Atset'kan batā'paitsoia adōñ'kan möi bukū'ititsoia. Yahāt' mayā'ken momim' möi mom'ni hit'apem yak'ati-tsoia koh''bonom batā'paidom. Atset'kan woiom'-mai'düm mö'datotsoia amön'ikan hūs'köm-mai'düm möñ külok'nono don'madom yah''patdoimöni sō'wonotsoia. Adōñ'kan öpek'-apinan yewē'tsoia amön'ikan kâ'do wösö'dom yahā'lutsoia.

Amön'ikan mai'sem wīī'mat okit'soia okit'wetenkan wē'-yetsoia, "Sā as nisē' būhū'ititidakan," atsoi'a. "Ama'di ūnim' dö'na nikī' mēs'ma wödöm'dokas," atsoi'a söm mai'-tsoia. Amön'i sömim', "Ni has manim'tsa'na wötöm'nokas," atsoi'a. Amön'ikan "yā'lūlūdi mē'pĕ polom'tsa'nak yödöm'-nokas," atsoi'a. "Ama'di mödī' sā kö'maenkesi," atsoi'a.

Aset'kan witöm'tömim nen'om mökan' yewē'dom ödik'-notsoia aweten'kan wē'yetsoia. "Ūniñ' kodoi'di wön'om-mai'düm hēn'oiyemen'köm mai'düm mamā'kas," atsoi'a. "Wōn'om-mai'düki tsemen'köm mai'düm mamā'kas," atsoi'a. "Ayā'dom ūniñ' ko'doidi bisis'mönihaai nik wōn'om-mai'düm bin'mēyĕktodom nik sikā'lamakökan," atsoi'a. "Ama' ūniñ' ko'doinan tsai'in adom' nikī' epin'iñkoyō'di ötson'odom bis'mākas," atsoi'a. "Ūnim' sā pedā'hakoidom mahā'tso-nosmöni ūniñ' kodoi'di sām wīī'makan," atsoi'a. Aweten'-kan pedā'hakoitsoia epin'iñkoyō'di sā mahā'tsonotsoia.

daughters started after them. But just then their aprons fell down, and they squatted upon the ground. Then, when they had fixed themselves properly, by and by they ran after (the fugitives) to catch them.

Then it was as if the world rumbled very loudly. It looked like a great rain coming, a very great rain. And Deer-Man threw what he carried at the cedar-tree. A little farther on Dog threw what he carried at the elder-tree. A little farther on, when the pursuers had almost caught up, they threw what was in the flute at the buckeye-tree, at that they threw it. So they ran hither with only that in the flute which they had saved from throwing out.

Now the pursuers caught up, and the fire was blown out. It was just as if water were poured, the great rain caught up. Then Skunk-Man shot; and when Snake-Man ran after the women as if to bite them, they let (the fugitives) go. And from all directions they went back; and, clearing off, it was fine weather again.

They came back with nothing; and when they had arrived, they said, "Our fire has been blown out. Thither, to this bush, I threw what I carried," Dog said. Then Deer said, "I threw what I carried to the cedar-tree. What I carried in the flute, I threw at the buckeye," he said. "There, in that, we shall get fire."

So Old-Man-Thunder, going to his same place, arrived there. And having done so, he said, "In this world I shall be one who does not run after mortal men. I shall be a man unseen by mortal men. So doing, if I should remain in this world, mortal men, coming after me, might trouble me," he said. "So, going from this world to another, I shall live in my Above-Valley. Stealing and carrying off this fire, when I have carried it away, there will be no fire in this world," he said. So he stole and carried off fire to the Above-Valley.

Adōñ'kan sā mömöm' öpek'ani was'añkaböktsoia. Adōñ'kan, "Ūnī'di hap'tĕ bis'dom ūnīm' epin'iñkoyō'di amā'didökö önō'yenmākas wōn'om-mai'dü hesā'timenwet. Sö'töni yohon'ökoidom ökoi'ūkinuköm mai'düm mamā'kas," atsoi'am. Aweten'kan bis'tsoia.

Adā'kan ūnī'di ūniñ' ko'doidi sā mē'nodom lokom'hinimtsa hukot'doidom hukot'weten mahā'pindom mahā'okitweten sā kö'tsoia. Amön'ikan tsō'tsoia. Aweten'kan manim'-tsa hatām'ökoidom tsedom' mahā'okitweten sā wo'tsoia amön'ikan tso'tsoia. Amön'ikan polom'-tsa hök'oitsoia adōñ'kan hö'hepinokit'weten sā wo'tsoia amön'ikan tso'tsoia.

Amön'ikan, "Su," atsoi'a. "Yahā'kan," atsoi'a. "Öpek'anim yahā'kan," atsoi'a. "Ūnī' min'söm sā kö'pada kâ'dom tikoi'di," atsoi'a. Abos'mönikan wewē'bosmöni öno'doidom ökoi'tsoia. Ökoi'doñkan mösē'ki höbo'di ödik'nodom öpe'kanim mai'düm sāwō' hö'nodom sā kö'tsoia.

Adōñ'kan, "Mai'sem betē'men yawon'opĕ sō'wonodom," atsoi'am. Adōñ'kan, "Mösē'ki sa memē'tsoia. Aweten'kan möi wōn'om-mai'düñkan betē'men betēi'todom, 'Sā pedā'tset memē'paaikan.' Amā'peñkaan wōn'om-mai'düm betēi'dom," atsoi'a. Aweten'kan möi mösē'ki ko'doidi betē' bis'tsoia. Kanim' matsoi'a.

9. Sun-Man and Frog-Woman.

Betē'itodi möm pok'om-mai'düm matsoi'am hanö'lekeñkoyom' woas'wono amā'nan tsepit'wono kâ'domtsanan'tedi matsoi'a. Höbo'ködom büs'tsoia. Amañ'kan pedā'yetotsoia adōñ'kan tē'tötö pedā'ökīn'utsoia. Amam' pokom' sam'boyēñ külĕ'kötom büs'dom atsoi'a.

Mötsok'i höbom' matsoi'am eyöm' tsūmilitimoto'pem. Amā'dikan pedā'hamotomöni hesim' mai'dümmaat hesāt'i tsöi'tsoia. Lökön'otsöi'dom âl'lolokna lök'doiwet lök'doi-

And just then he stole all the fire. He said, "I think that, staying here, I shall travel only in the Above-Valley, doing no harm to mortal men. Once in a while making a noise while travelling, I shall be one who is continually travelling." And he remained there.

After he had gone, fire (was made) by getting elder-wood, cutting it up; when it was cut up, bringing it back; when it was brought back, then they made fire. Then it burned. Then hunting for cedar-wood, seeing it, when they brought it back, they made fire, and it burned. And going out for buckeye, when they had returned with it, they made fire, and it burned.

Then, "All right!" he said. "It is good, everything is good. Ye shall have this for fire all over the country." And when he had finished speaking, had finished talking, going off, he departed. Going away, on arriving at their camps, all people, gathering fire-twirlers, made fire.

"Thus long ago, they left what had been done," he said. "They secured their fire. And mortal men, telling stories of the long ago, shall say, 'When fire was stolen, they got it back. Thus shall mortal men say," he said. And then, long ago, they remained there in their country. That is all, they say.

9. Sun-Man and Frog-Woman.

Long ago Sun-Man lived, they say, in a sweat-house. From Honey-Lake Valley, looking straight to the north, it was. He went stealing, stole and carried off children. The Sun lived there, together with his sister.

Their house was covered all over with ice. And when he stole (children) from all about, and brought them thither, no one could do anything to him. They were unable to

tsöi'dom kan möi hesā'maka'tsoia. Adōñ'kan mömö' tsöi'möni tsedīm'tsoia. Amāñ'kan öpek'anbem kâd'oinan mai'düm yā''patyetsoia. Awet'kan wōn'ōtitsöi'tsoia.

Amāñ'kan kâd'omtsan'antedi öno'tsoia bēi'böm pedā'koido. Adōñ'kan ökoi'yebisim atam'ökīn'udom höbo'boto atam'ökīn'udom ökoi'tsoia. Amañ'kan höbo' tsetsoi'a. Atset'kan wel'ketim-külok'bem möi kum'men höbo'ködom büs'tsoia. Amāñ'kan möñ külok'bem wolo' hīs'tsoia. Tsīt'aka dō'doiwet tsī'taka matsoi'am dōn'omenköm külok'be.

Amāñ'kan hīs'ebüstset. Kan möim mai'düm ödik'notsoia. Añ'kanim samōū'itsan bödoi'dom büs'tsoia büs'ebüsim. Amön'ikan, "Hesā'sakadĕ," atsoi'a möñ külok'bem mai'tsoia. "Yahā'kan öpek'adoñ. Kas önoi'dom woko'dom büs'yatan," atsoi'a. "Hūkit'imenmöni kaās' önoi'dom," atsoi'a. Aweten' büs'tsoia.

Atset' möñ külok'beki mökot'om tēm büs'yetan pū'iyena tēt'ēnotsoia. Tēt'ēwekoi'yeutsoia. Atset'kan möim mai'düm lök'siptsoia añ'kaniñkan möim tē dōniñ'kanim pedā'hakoikötsoia.

Atset'kan möiñ külok'be möna' amen'wet hīs'tsoia. Hīs'ebüsiñkan, "Möim tē hesā'dom ai'te mayā'ken hēū'kinumen'dom," aik'agatsoia. Añ'kaniñkan mökī' hīs'ebüspe sō'wonoñkanim lök'siptsoia.

Amön'ikan möim tēm tsemen'tsoia. Adōñ'kan möim mai'düki pai'yi paihā'tsonotsoia. Amön'ikan möim tē'ki tēt'ēwonopedi ödik'noñkanim dōn'iñkanim sohā'oiwonokötsoia. Amön'ikan möiñ külok'bem bin'medoitsoia. Möñ külok'bem matsoi'am tetet' ep'ti amāñ'kan bin'mekoitsoia.

Atset'kan möim mai'düm tik'tewilen'ōñkanim tsūpiñ'koyō' ökau'tsetipem tsūpiñ'koyō' hūkit'soia. Aweten'kan

crawl inside, could not crawl up to the smoke-hole, could do nothing to him. So, when they could do nothing to him, he became more arrogant. And the people from all countries were seeking to catch him and kill him, but they couldn't kill him.

And he went to the north, going off again to steal. He kept going, hunting as he went along. He searched the camps as he went. He saw a house. Now, Frog-Woman lived there, having a large winter house. She was weaving a basket, holding the grass in her mouth, and she was a woman who never dropped the grass from her mouth.

And she staid there, weaving. The man arrived. She remained sitting on one side of the house, staid there continually. Then, "How are you?" she said, the woman said. "Pretty well always. I am going about, being tired after having staid (long in one place)," said he. "I am travelling about because I am lonesome." So he staid.

Meanwhile the woman's grandson, after having remained (within), went outside the door to play. They could hear him playing. Then the man went out, and, seizing the boy, stole and carried him off.

Meanwhile the woman wove without saying anything. And as she kept weaving, she thought, "I wonder why that child does not make (any) noise at play!" So she let go of what she was weaving, and crawled out.

Then she did not see the child. So she followed the man's tracks. And they came to the place where the child had been playing, and (showed how) the man had seized him and carried him off to keep. Then the woman ran after (the thief). That woman was very strong, they say, and she ran after him.

Meanwhile the man, having run a little ways, made a willow-valley, created a beautiful valley of willows. Then,

bēi'böm tik'te wilen'oñkanim bēi'böm tsū'piñ-koyō' hūkit'-soia. Aweten'kan wilek'oitsoia. Atset'kan möiñ külok'-bem hoi'pai wilē'upem möim tsū'piñ'-koyōdi wilē'ukitsoia. Hūk'oi tsī'taka dōd'oipem. Añ'kaniñkan möim tsūpī' tse-dom', "Hēū! Tetē'luti ökau'tsetipem tsemen'wono'ēkökas." Añ'kaniñkan yösā'noñkanim hö'yetsoia.

Witös'witös'önoi'tsoia. Tik'tenaki awet'kan möim tē hūhē'wonotsoia añkan'iñkan betek'doitsoia. Tik'te wilen'-omöni bēi'tapo ökau'tsetipem tsūpiñ'-koyom' okö'tsoia. Amā'di kan wiledik'notsoia añ'kaniñkan yasān'onkanim bēi'böm hö'yetsoia. Witös'witösönoi'tsoia añ'kabököñkan hūm'itsoia. Adōñ'kan bin'medoitsoia.

Wilek'oitsoia wilek'oiyebüsim kanī' batap'aipotō'tset kan möim mai'düm wile'diknotsoia. Möñkan möm tsūpiñ'-koyo' hukit'dom mö ökau'tsedom mö hö'yetset tok'domādom matī'tsoia. Möñ tsūpiñ'-koyo' hūkit' adōñ'kan mö batā'-paihūdoi'tset tok'datsoia.

Amāñ'kan kumhö'di mökī' lökdoi'weten âl'olokdi lap'-tanudom büs'tsoia möim tē woyon'owete. Amön'ikan möiñ külok'bem lök'doitsoia lökdoi'doñkan tik'tetedoiwet mökan' hassīn'otsoia. Awet'kan bēi'böm lök'doitsoia lökdoi'doñkan bēi kumhöm' lē'yi eswowō'diknowet mökan yed'isdautsoia.

Aweten'kan siwē'wedoiweten, "Hesāp'iknodom mayāiken lökdik'nomakas min," atsoi'a. Aweten'kan lök'doitsoia lökdoi'yebisim lökdoi'yebisim bēi âl'olokna eswowodiknoi

having run on a little farther again, he made another; and after that he made (another) pretty willow valley. Then, having done this, he ran away. And meanwhile that woman who was running, and following behind, ran as far as the willow valley. She still held some grass in her mouth. And, seeing the willow, she said, "Well, I never saw such a very pretty one before." So, having stopped, she gathered some.

She went about breaking them off one after another for a time. Then she thought of her child, and started to run on again. And when she had run on for a little ways, she came again to a beautiful willow valley. And she ran to it; and, having stopped, again she gathered some. She went about breaking them off one after another, and just then she remembered. So she ran after Sun-Man (again).

She ran off, kept running, and, when she had almost caught up with him, arrived (at his house) running. And he, by making the willow-patch, brought it about that he should win over her while she was admiring it and gathering it. He created the willow valleys; so, while she had almost caught up with him, he beat her.

He (Sun-Man), having crawled up on his house, remained sitting on top by the smoke-hole, having sent the child inside. Then the woman crawled up; and when she had crawled up only a little ways, she slid down again. Again she crawled up; and again crawling up, when she was pretty nearly halfway up the side-slope of the house, she slipped back to the bottom again.

Then, having stood up, she said, "I do not know whether I shall be able to crawl up to you." Then she crawled up, kept crawling up, kept crawling up; and again, when she was pretty close to the smoke-hole, she slipped up, and slid down little by little to the bottom.

timal'doitsoia añkaniñ'kan hē'apinpintsoia. "Ḧām!" atsoi'a. "Lök'diknomāk'askana' min," atsoi'a.

Pat'kadoitsoia awet'en söwē'doitsoia tled'isdoihudō'doiyebisim wū'ni söwē'diknotsoi'a. Aweten'kan wē'yetsoia. "Tsai'nap," atsoi'a. "Ūyi mēi nikī'," atsoi'a. "Lökön'os. Nik ū'yi mēi," atsoia. Atset' wēwē'mentsoia. "Pinka'," atsoi'a. "Winū'menwet. Nik ū'yi mēi. Lök'tsönos," atsoi'a.

"Nīk'ī nik pē'im tē kas hoiwiokit'dom," atsoi'a. "Hēsāt'imadom ūnī'na söi hoi'wiaiga," atsoi'a. "Aisö min mē'kades," atsoi'a, "aisö nik pedā'dom matī'ka," atsoi'a. "Amam' mam tsai'nap," atsoi'a. "Lökön'os. Tsai'nap," atsoi'a. "Amen'dom tsai'namenimtset min ön'notimakas," atsoi'a. "Pinka', min wē'yesmöni wīl'eklekdom tsai'nap," atsoi'a. "Yö'asdau," atsoi'a. "Wī'enimtset min ön'notimakas," atsoi'a.

Amön'ikan pedā'totsoia. "Adōñ'kan ön'notiyahā'dom nik ön'notimāñ'kano. Kaā' yahā'dom," atsoi'a. "Bēi'bö wēwē'men," atsoi'a. "Bēi'bö wēwē'men min ön'notibösi kökas' hai min," atsoi'a möm külok'bem mai'tsoia. Amön'ikan, "Ön'notiyahā'dom nik ön'notipī'," atsoi'a. Hukoi' âl'oloko laptsikīn'udom mai'tsoia.

Amön'ikan möm külok'bem yelāb'itodom dōniñ'kanim ön'notitsoia. Añ'kaniñkan ön'notibosdom hinim' hin'yepāp'alakweten kaā'nutsoia. Tsai'menkan tastsoi'a. Hūk'oi tastsoi'a möñ külok'bem atsoi'am ūnim' pōmpokom'-mai'dü ön'notidom.

Atset'kan hōn'iñkanai'di dī'wēbisim dī'wēbisiñkan sim'nan bēi yöas'ösip'dom dī'tsoia. Amön'ikan tastsoi'a. Atset'kan dī'wēbisim möiñ külok'be wōn'ōtitsoia. Kam'di hopit'waitodom hēs'aswaitotī'doñkan möi wōn'ōtitsoia.

Aweten'kan wē'yetsoia. "Wasam' wōn'om mai'dü bin'-

"Ham!" (equivalent to an oath) said she. "I will crawl up there to you."

She got up, and stood, and, almost slipping all the time, slowly she crawled up. Then she spoke. "Get out of the way!" she said. "Give me the house! I am going in! Give me the house!" Meanwhile he did not answer. "Do you hear?" she said. Don't be slow! Give me the house! I am going to crawl in."

"I have come after my grandson. For what reason did you bring him hither? Either I gave him to you, or you stole him from me," she said. "Do you get out of the way!" she said. "I am going in. Get out of the way! If you don't get out of the way, I will swallow you," she said. "Do you hear? When I speak to you, get out of the way quickly. Go away! If you don't do it, I'll swallow you," she said.

Then he answered, "If it is best to be swallowed, you will swallow me. It is best so," he said. "Don't speak again!" she said. "Without speaking again, without saying anything again, I am going to swallow you," the woman said. Then he said, "If you wish to swallow me, swallow me!" Still he sat beside the smoke-hole, they say.

Then that old woman seized him in her mouth; and, having bitten him, she swallowed him. And when she had swallowed him completely, having winked her eyes repeatedly, she kept still. By and by she groaned. She kept on groaning, they say, (because) of swallowing this Sun-Man.

Meanwhile within her stomach he kept swelling, and kept swelling until he swelled enough to protrude his head again from her mouth. Then she groaned. Still he kept on growing until he killed that woman. Filling her belly to bursting, and causing her to burst, he killed her.

Then he spoke. "An evil person, one who shall not

menöi'menköm wel'ketim amön'i sēu'sēutodi büsköm mamañ'kano. Wōn'om mai'dü hesāt'imenköm," atsoi'a. "Amañ'kan möi mai'dü ön'notiwonopem madom'," atsoi'a. "Tetē' sim'ködom."

Amet'kan mömö'wet matsoi'am ūnim' wel'ketiñ-külok'-beki ön'notiwonom madom' öpek'adom matsoi'am. "Lēi'-wonini möi pokom'maat yebūb'ustsekweten tsanyön'omaat wīi'weten mökan' dī'webisim dī'bospem yak'adom mökan'im tsenōn'ous," möm atsoi'am. "Betēi'todi ön'notiwonopem öpek'anudom," atsoi'a mömö'weti.

Amañ'kan mö wōn'ōtihē'kitweten büs'yatan mösam' möiñ küle' wē'yetsoia. "Mī kūlū'di önō'bēnĕ," atsoi'a. "Mī' mabēn'é pōm pokom," atsoi'a. Amön'ika, "Hēu," atsoi'a. "Nī matas' ekim' pokom'," atsoi'a. Aweten'kan möi öno'-dotsoia. Adōñ'kan möñ külem' kūlū'di önō'tsoia.

Atset'kan unim' lölöm'-mai'düm möiñ küle' mē''takit-madom bō'katsiktsoia. Ama'kan möñ külem' tse'tsoia. Amön'ikan mai'sem koloi'bokitsoia. Amam' matsoi'am öpek'anudom möm lölöm'-mai'düm söt'idi wal'ukinūdom möñ küle' hēd'oipem yepīd'om tös'kitwonodi mösēk'i.

Amañ'kan möñ külem' mösam'bōye wē'yetsoia. "Mī kūlū'di önō'bēnĕ," atsoi'a. "Mösem' lölöm'-mai'düm nik katsik'madom bin'medoipe tses'möni yepīd'om nik dōñ'-menkan," atsoi'a. "Amam' nik kaā'winim mai'düm tetet' sikal'amakökan," atsoi'a.

Amön'ikan möm mai'düm, "Hēu," atsoi'a. "Kūlūm' pokom'-mai'düm matas'," atsoi'a. Amön'i, "Mī mabēn'ĕ ekim' pokoñ'-külem'," atsoi'a. "Amād'ikan wōn'om mai'dü betēi'todi, 'Mömöm' kaāpaaikan ama'kökan wel'ketiñkü-lok'bem ön'notikan.' Adōñ'kan nik wōn'om mai'düm

run after mortal men, a frog, one living in the rivers, that is what you shall be. You shall not harm people in any way," he said. "She was the one who, having a big mouth, had swallowed that man," he said.

But he himself, it is said, was to be continually swallowed by this old woman. (?) "Once in a while the Sun, after being gradually shoved out of sight, after he is all gone on one side (?), he keeps growing, until, like one fully grown, he looks to himself the same," they say. "In the olden time he was one who was swallowed continually," they say.

And he himself, after he had ceased from being killed, after he had staid there for some time, spoke to that woman (his sister).[1] "You ought to travel at night," he said. "You must be the night sun (moon)." Then she replied, "Very well." — "I shall be the day sun," said he. And thereupon he set out. And so the woman went at night.

Meanwhile some Star-Men were trying to catch that woman as she went along. The woman saw them. And thereupon they stopped and stood still. And they, it is said, those Star-Men, still are standing together at one place, where they stood, being ashamed of their running after the woman.

That woman spoke to her brother. "You must go at night," she said. "Those Star-Men were going to head me off, run after me; (but) I saw them, and, being ashamed, they did not catch me. That kind of people would trouble me a great deal."

Then the man said, "Yes. I will be the Night-Sun-Man. You must be the Day-Sun-Woman," he said. "And there they used formerly, in olden times, to say thus to mortal men: 'That is the one the Frog-Old-Woman swallowed.' Thus mortal men shall see and talk of me,"

[1] Not the frog-woman, but his sister who lived with him.

tsewē'mapem," atsoi'a möm matsoi'am. "Pokoñ'-küle hēd'-oipem yepīd'om koloi'bokitwonom öpek'anudom amā'peñ kökan wōn'om mai'düm tsewē'todom," atsoi'a. "Küle' hēd'oipem yepīd'om yasān'omwonom," atsoi'a. "Amā'-peñkan wōn'om mai'düm betēi'dom amön'i wē'yedom," atsoi'a.

Aweten'kan möi önod'oitsoia. Ökoi'dom kâd'om kūlū'-möni pokom' hin'tsonodom hinim'otodo odāt'otodoñkan, "Hesāk'a," atsoi'a. Amön'ikan möñ külem', "Hesim'maat nik sikāl'amenköm," atsoi'a. Amön'ikan, "Hō," atsoi'a. "Kanim'abo," atsoi'a. Kanim' atsoi'a.

10. The Girls who married the Stars.

Pēn'eñ külĕ'tsom wetem'hoiyapan külĕ'tsom kan möi wetem'tsoia. Amām' wetem'hekit'weten ekdai'yemöni tū'i-tsoiam mai'tsem. Möñ külĕ'tsom amām' tū'ipem bēn'ekto-nana tū'itsenodom mai'tsom lokom'i sök'oitsoia. Amām' oki'tweten kūlū'möni mai'sem wetem'tsonotsoia.

Awet'en wetem'tsono hē'kitweten wetem'nodom wetem'-tsoiambĕ. Amāñ'kan yōwā'wim banā'kam banā'nakitset tsuda'wilen'oweten tū'itsoiam. Amāñ'kan möi ne*dī*'tsoia. "Wasā' min'tsem ne*dī*'dom kaañ'kano söiau'kitoweten mom'di yō'tsonomapem. Awet'en kaañ'kano min'tsem bö'sapkoiūs'mapem. Adom' min'tsem hō'wiköpdom tū'-itsenomaañ'kano," atsoi'am mö nem mai'tsoia.

Külĕ'tsoki amā' mai'tsom lölöm'-mai'dü ne*dī*'wet mai'-tsom bös'apkoiūs'mentsoia söiau'kitomentsoia piyē'tomen-tsoia. Amām' wetem' hekit'dom bē'i ūyūk'madom mai'sem nē'kötodom osok'soktona lokōm'i hökoi'tsoiam. Amāñ'-

he said. "And they who ran after the woman, and were ashamed, mortal men will see them still remaining where they stopped, and will talk of them," he said. "They stopped (because) they were ashamed of having followed the woman," he said. "And that, mortal men will say when telling of the olden time," he said.

Then he went away. And going along, when it came night, then as the sun set, they met face to face; and he said, "How are you?" And then the woman answered, "Nothing is troubling me." Then he said, "All right! It shall be so to the end." (?) It is finished, it is said.

10. The Girls who married the Stars.

Two girls who were of an age to dance the puberty dance, were dancing it. And having stopped dancing just at dawn, they both slept. Toward morning the two girls, who were sleeping, arising, went off to dig roots. When they returned at night, the people all danced the round-dance.

Having finished the round-dance, they danced forward and back. And just as the light came over the hills, while it grew brighter, after having run off after the one who carried the rattle, they (the two girls) went to sleep. They dreamed. "If you have a bad dream, you must dive into the stream after having pierced your ear-lobe. Then you must blow away all evil from yourselves. Thus ye will arise feeling entirely well," she said. So their mothers told the two girls.

They dreamed of Star-Men, but did not blow the evil away from themselves; they did not pierce their ears, did not bathe. When the dance was over, they went again to make camp with their mothers at the spring to dig roots. And having arrived there, they camped. And

kan ödik'noweten mai'sem ūyūk'tsoia. Amā'dikan tū'imadom yokos'kinudom tsedōn'utodom mai'tsom wē'yetsoiam.

"Mī mödī' ödik'noyahakā'?" atsoia. "Nī mödī' ödik'nodom tseyā'hakas möm lak'lakpem tetet' yopī'pilipem lölö'di," atsoi'a. Amön'i, "Nī bē'bö," atsoi'a. "Nī anim' eka'kasuknopem tsĕ'tipedi ödik'noyahā'kas," atsoi'a. "Hesat' tset'ī'pem ai'te mayā'kan tsebö'has hap," atsoi'am. Awet'en mai'tsom tū'itsoia. Tū'ipem bēn'ekto möim lölöm'-mai'düdi mai'tsom tū'itsenotsoia.

Amön'i möiñ külok'bem ūnī'di hoi'paidi hatam'tsoia. Homō' ökoi'yaken adom' hatam'tsoia. Pai' wotsik'ebisim tsemen'tsenodom pai hā'notsöidom höbō'na ökoi'dom lō'lökoitsoia. Adom' ödik'nomöni mai'düm hatam'okitsoia. Öyē'webisim mai'sem okit'weten hatam'tsoia. Pai tsehē'yewebisim tsemen'tsonodom mai'sem yewē'tsoia. Adōñ'kan ödik'noweten büs'tsoia.

Atset' möiñ külĕ'tsom anī'di epin'iñkoyō'di mai'tsom yep'ködom büs'tsoia. Adom' mai'tsom wē'yetsoia. "Nisā'ki mönēm' nisām' möbē'iköm nisām' mösam'bōyem tetet' wasā' hūbök'yaken nisā' pai tsekat'koimendom," atsoi'am hoi'paiiñ külem'. "Mī hapa' ūniñ' kodoina tetet' öyē'yahā'ano anim'möni min tik'tsedom kas nī an'tedi okit'dom. Nik bē'ikö wasā' hubök'titidom nik nē wasa' hubök'titidom nik sam'bōyewoli wasā' hubök'titidom. Min'ki hūhē'yedi," atsoi'am.

"Nisā' haai' nisā'ki mönem' tetet' nisā' yahat' wē'yeam. Atset' mī tik'tsemendom wasat' ne*di*'wet bonō'maat söiau'kitodom amen'ano. Anim'öni kaañ'kas an'tedi büs'dom. Amām' nī yewē'makas. Büs'yahadom büsmaañ'kano. Nikī' nik bē'iköwoli huhē'yedom. Nī tetet' wasā' hubök'as. kaai'menyaha' kai'wonökökas. Amā' huhē'yedom tetet' wasā' hubök'as," atsoi'a hoi'paiiñ külem' mai'tsoiam.

going to sleep at that place, lying on their backs and looking upward, they talked.

"Do you want to go there?" said one. "If I got there, I should like to see that red, very bright star." Then the other said, "I also, I should like to go to that one that looks blue. I wish I might see what he looks like!" Then they went to sleep. As they slept, in the morning they woke up there, where the Star-Men were.

The old woman hunted for them back here. She hunted to find where they had gone. She kept looking for tracks, but could not see them, could not trace them; so she went back, weeping, to the house. When she returned, the people got back from a hunting-expedition. They kept coming back; and when they had returned, they searched. They kept looking for tracks, and, not finding them, they went back. And so, having returned, they remained there.

Meanwhile the two girls staid up there in the sky, and were married. They talked together. "Our mothers, our fathers, our brothers, have felt very badly at not being able to trace us," said the younger girl. "You wanted very much to come to this country; and I, believing you, came thus far. It is making my father feel badly, my mother feel badly, my brothers feel badly. It was your idea," she said.

"Our mothers gave us very good advice. But you, not believing her, when you had bad dreams, did not pierce your ear. It is for that reason that we are living far away here. I am going back. If you want to remain, you may stay. All my relatives are thinking about me. I feel very badly. I ought not to speak that way, but I have said it. I feel very badly, thinking about it," said she, the younger girl.

Mö et'i wē'yeto, "Atsok'om sa yewē'tapö hesā'nudowet," atsoi'a. "Amam' hö'yetotapö hum'botmenim pekö'. Adom' hesī'wetmaat makit'maañ'kas mömen'tapo," atsoi'a. Amam' mai'tsom büs'tsoia. Amān'kan söt'iti tē'tötökötsoia adōñ'kan mai'tsom tsai'di tik'tekoidi tik'tetsono höbō' höyā'dom höbō'ködom büs'tsoia. Amāñ'kan bü'syatan, "Pakā' akan' ūnim' tē'tsom," atsoi'a. Amōn'ikan paka' mē'itsoia möm yep'itsom. Atset'kan bē'iböm, "Pakā' akān'," atsoi'a kan mē'itsoia.

Atset'kan möñ' külĕ'tsom pan'tsoia. Öpek'anim ek'i, "Pakā' akan'," atsoi'a. Amön'i pakā' mē'itsoia. Atset' mai'tsom möiñ külĕ'tsom pan'ebisim kūlū' ökin'udom mai'tsom kuk ya'dom. Ūniñ kâ'do pi'ūbonpintidom bomak'tidom. "Hesan'tewet piū'bonpinyā'kenadom," atsoi'a. Awet' atset' pi'ūboduk'tsoia. Amön'i hūk'oi, "Pakā' akan'," atsoi'a. "Tetet' pī ūnim' tē'tsom pedoñ'kan pakā'pikno," atsoi'a. Amön'i möm mai'dütsom tsik'tsetsoia.

Amañ'kan möiñ külĕ'tsom pan'ebisim wem'tiktitsoia pi'ūbokititsoia ūniñ' ko'doñkau'di pī'ubokititsoia. Aweten'kan mai'tsom möim tē'tso büs'tiweten ötso'pintsoia. Yodot'paiwet ötso'pindoñkan kâ'do es'wowokitset möim tē'tsom wak'tsoia wak'ebisim wak'ebisim. Amön'ikan, "Hesā'dom mā'iyeukadĕ möm tē'tsom. Hen'tĕ tsenō'nonop," atsoi'a. Amön'i sut'im ötson'otsoia ötson'odom ödik'notsoia wīpedi möm tē'tsodököm mai'kötsoiam wak'dom.

Amön'ikan möi tsehē'henoē'möni kūkūm' piū'bonpinīn'ukötsoia. Amā'kan hūsok'tsoia amön'ikan ūniñ' ko'doñkau'di okit'botopem hēyöm'pindom wōn'ōtsoia. Amā'kan möi mösām' bō'yewolim hūkoi' hatam'pem tsetsoi'a. Amön'ikan kūkū' ūkö'tsoia. Amā'kan mē'weten ökoi'dom höbō'di ödik'nodom mösām' bō'yewoli wē'yetsoia. "Möim nisē'ki mösām' bōyeñ'külem külĕ'tsom wōn'ōwonokökan'," atsoi'a.

(The other) said to her sister, "Let us both go back in some way! Let us go and gather some kind of food! We shall learn something in time." So they remained. To each a child was born; and they, making a hut at a little distance, staid there. After they had remained there for some time, they said, "These children ask for sinew." So the husbands gave them sinew. Again, "They ask for sinew," they said, and the men gave it to them.

Meanwhile the two girls made rope. Every day, "They call for sinew," they said. And they gave them sinew. So the two girls kept making rope, until night they made rope. Letting it down towards the earth, they measured it. "How far down does the rope extend?" they said. But it did not quite reach the ground. So they still said, "They ask for sinew. These children are eating a great deal, but only sinew," they said. And the two men believed.

And so the two women kept making rope until it was sufficient, till it reached all the way down, till it reached down to the earth. Then having made the children remain, they came back down. Having fastened the rope, and just as they were halfway down to the end, the children began to cry, kept crying and crying. "What can be the matter with those two children! Suppose you go and see," said one of the men. Then one went over to the house; and going across, when he reached it, there was no one there but the two children only, crying.

When he had looked about, he saw the rope hanging down hither. So he cut it; and the women, who had almost reached the ground, fell and were killed. And one of their brothers, who was still hunting for them, saw them. And the rope was there also. Taking that, he went off to the house; and, arriving there, he told all the brothers. "Our two sisters are dead," he said.

Amön'ikan mai'sem ökoi'dom ödik'noweten sō'doidom sōhai'tsoia. Awet'en sōhā'okitweten mom'di wōwō'tsonotsoia. Amāñ'kan bēn'ekto mai'tsom tū'itsenotsoia tū'itsenodom ösip'indom okit'dom büs'yatan tsai'men wē'yetsoia.

"Möyēm' as kaai'dom wē'yedom. Tetet' ökau'tsemöni wē'yeidī'dom möyak' wēwē'dom kaas' möye' öhē'dom," atsoi'a hoi'paiiñ külem'. "Möm mai'dü möyem' nedī'wonōköam wetem'pem. Adom' mödī' ödik'nomenidi wōn'ōköam," atsoi'a. "Amā' möyem' yahat' wē'yedom mī'nono wē'yedom maitsak'itodom kaikö'as möyak' wēwē'dom. Ahas'möni nisā' nisā'ki oiö'paipem mai'dümmaat nisā' katī'am. Yewē'has mön'i ma anī'di makit'dom nisā' kūkū' husok'möni kaa'has wōn'ōdom," atsoi'a hoi'paiiñ külem' mai'tsoiam mökī' mönē'woli öpek'ani yapai'todo.

"Söt'im lak'laklutpem mai'düñ kakö'am honī'pikno pepem'," atsoi'am. "Söt'im ekā'kasuknopem mai'düñ kakö'am höti'pikno pepem'. Pīm kaā'menim mai'düm kakö'am. Tsai'tikakapĕpik'no pedom' büs'pem. Lē'iwom kölā'pik'no pedom wakā'pikno pedom'. Apem' mai'düñ kakö'am," atsoi'a hoi'paiiñ külem' mai'tsoia. Amön'i söt'im wewē'mentsoia. Awet'enkan möi mai'sem betē' büs'tsoia. Kanim' atsoi'a.

11. Rolling Skull.

Onōtöi'töiköm-mai'düm amām matsoi'am sömī' hun'koido adom' ūyū'kakitsoia. Awet'en klai'pe petsoi'a klai'pebosweten büs'tsoia. Atset'kan mökol'ösim sol'tsoia.

Amön'ikan pīn'tsoia adōñ'kan pedāt'otsoia añ'kabököm honī' wīī'tsoia. Adōñ'kan mömöm'bĕ sol'tsoia sol'ebüsim hūt'ūtsoia. Hūtūdoñ'kan yūh''botsoia yūh'bō'webüsim ek'-

Then they went, and, having arrived there, lifting up the bodies, they brought them back. And having carried them there, they laid them in the water. In the morning the two girls awoke, and, waking, they came out of the water, came back to the house, and after a while they spoke.

"She spoke that way. When she loved him much, I talked with her, talking like her, I followed her," said the younger girl. "She said it would be good to go to the place where the man was whom she had dreamed of while dancing. . . . She said that truly; and I, thinking it was said in fun, said the same. When we had said this, the men we loved did, indeed, do so to us. When we returned, they, learning about it up there, cut the rope, and in that way we died," said the youngest one, speaking to her mother and relatives.

"One was a very red man, who ate only hearts. One was a bluish man, who only ate fat. There are many people of that sort, each always eating but one kind of food. Some eat only liver, some only meat. There are men of that kind," said the younger girl. But the other girl said nothing. And thereafter they remained there in the olden time. That is all, they say.

11. Rolling Skull.

Curly-Headed-Man,[1] they say, was hunting deer, and camped for the night. He ate his supper, and, having finished his supper, sat there. Meanwhile a large white owl sang.

Then he heard it, and answered it; and just at that moment he had no heart (lost his mind). So he himself sang, kept singing; he was crazy. Being crazy, he danced,

[1] Rolling-Head-Man (?).

datsoia yūh'bō'webüsim kūlū'tsoia yūh'bō'webisim ek'datsoia sol'dom yūh''bōdom mö'im mökö'lösik sol'won.

Amāñ'kan bēi kōd'om ekdai'potō'tset mökī' ma petsoi'a. Yī'woyedom yūh''bod amāñ'kan mökī' yim'i do'doitsoia. Adōñ'kan wē'tetepdautsoia. Öpek'anim kâd'om ek'datset tsan'im yimī' pebos'tsoia. Yūh'bō'tsoia kâd'om kūlū'lukitset bēi tsan'eki pebos'tsoia. Yūh'bō'webisim bēi tolī' mökī' paiī' petsoi'a. Pewē'bisim bēi kölön'oidom awē'bisiñ'kan mökī' tolī' pebos'tsoia.

Adōñ'kan lūlūm'i mökī' petsoi'a pewē'bisim pebos'ustsoia. Onō'dököm kölön'oyetsoia. Awēbisiñ'kan mödök'öm bēi höbōd'i mökī' pöp'noyeokitsoia. Adōñ'kan mökī' mai'dü hös'takobos'tsoia. Amāñ'kan wasas'a bötöm'i kledē'webisim tsai'tsaino wīīt'idom pebos'dom büs'tsoia.

Amön'i mökī' mai'düm tsenō'okitpem öpēn'an pinop'inīnū'yatan ökoi'öyētsoia öpin'tsöidom. Amāñ'kan kā'huyetiwē'bisim bēi öpek'apem mai'düm büs'tsoiam. Adōñ'kan bēi wadā'dom wasā'sa kut'ötö amam'maat won'ōtidom büs'tsoiam. Möñ'kan hesī'wetmaat hum'botmenim hum'botmenī'di wiset'dommaat hūt'ūta. Adom' möi hūt'ūköñ kâd'o yadom' atsoi'a.

Amañ'kan bēi höbok'ödom büs'tsoia. "Hūt'ūwonommaat' wadād'om amön'i büs'tsoiakan. Amā'peñkökan," tsewē'todom atsoi'am. "Mödī' as hūtū'tsoikan hes'diwetmaat wiset'pem. Amā'peñkökan," atsoi'a. "Amam'maat nuk'ti am'böxbödom büs'eutsoikan. Amā'peñkökan," atsoi'a. "Betē'menkan wiset'pemmaat' wiset'dommaat hūt'ūpaikan."

"Amā'peñkökan mösē'wetmaat yapai'todom wīī'menpeñ kâd'oidi kökan'. Amā'peñkökan won'om-mai'düm wē'ye-

kept dancing until morning, kept dancing until evening, kept dancing again until morning, singing and dancing the owl's song.

Just as it was almost morning again, he ate his hand. As he swung his arms in dancing, he bit off his arm. He tore it repeatedly with his teeth. When it was light everywhere, he finished eating one arm. He kept on dancing; and as it grew dark, he finished eating his other arm. He kept dancing, and again he ate up his foot. He kept on eating again, rolling about continually, and ate up his legs.

Then he ate his body, kept eating until he had eaten himself all up. There was only a head that rolled about. And he kept on all alone again, and returned to his house bouncing along. So he scared away all his people. He staid there eating refuse off the ground, until by and by everything was gone, he having eaten all.

Then his people, coming back to see what was going on, having listened on all sides, went away, being unable to come back. And he, continuing to do thus, again remained there, just like a man (?). And so he, getting better, remained there killing all sorts of small game. He was crazy, being frightened at anything, any sort of thing anywhere. And so the world was made crazy, it is said.

And they (his people), returning home, remained there. "Having been crazed, he stays there recovering. That is what it is," they were saying to each other, it is said. "Over there some one has gone crazy, being scared at something. That is what it is," they said. "He is staying there, (and is) a little better, indeed. That is it," they said. "Long ago a scared person, he became frightened, and went crazy."

"The world is not wanting in those who, talking together, say that. That it is, that mortal men are saying," he said.

dom," atsoi'a. Aweten'kan öpek'apeñ kâd'oidi mömö'wet yapai'tousdom. Awet'en wē'ye utī'bosweten möi betē' büs'tsoia. Kanim' matsoi'a.

12. Night-Hawk-Man.

Söm'pupam-mai'düm büs'tsoia kumhö'ködom. Atset' amam' obö'astsono büs'tsoia bēi'bö kumhö'ködom. Amam' mai'düm pī sömī' wön'ötitsoia. Amön'i mai'düm pin'kenutsoia. "Möm mai'düm pī kut'ötö wön'ötipem mai'düm matsoi'kan," atsoi'am sim'aktodom.

Adōñ'kan wē'yetsoia, "Möpo'tso ökoi'bene mintsēm'," atsoi'a. "Okoi'dōñ'kañkano ödik'nodom ödik'nonimönikökan' būlāl'aiim sömtsom kumhöm' âl'olokdi yodot'panutohel'ukökan," atsoi'a. "Bulāl'aiim pom puyī' wehet'yonū'-tohelukökan," atsoi'a. "Amā'di kaañ'kano min'tsem odik'-nomapem," atsoi'a. "Amet' obö'tsopindi kan wasam' mai'dümmenim hesī' wön'ötimenköm amā'di min'tsem ödik'nobenmapī'," atsoi'a.

Amön'ikan, "He'u!" atsoi'a añ'kaningkan önod'oitsoia. Atset' möim söm'pupam-mai'düm tsekö'tsoia añ'kanim möim būlāl'aiim sö hoi'wihatsopin (u)niñ'kanim mökī' âl'olokom tsutsū'idi yodot'paitsoia. Möim būlāl'aiim po wehet'atsopintsoia añ'kanim mökī' höbom' pū'iya wehet'kitsoia. Añ'kanim lökön'omkanim höñ'kanaidi yāl'uluwēbistsoia.

Atset' möiñ kül'ĕtsom okit'soia. Añ'kanim, "Ūnī'di as nisā' okit'wōkan," atsoi'a añ'kanim mai'tsom lökön'otsoia. Yāl'ulutowēbispe in'anto bödoi'tsoia. Amāñ'kan atset' oböi'tsonodi hun'mohepin'kitsoia. Añ'kanim ötso'pintsoia añ'kanim mökī' būlāl'aiim sö hoi'wiha'tsonotsoia añ'kanim ötsop'iniñkanim mökī' būlāl'aiim po wehet'hatsonotsoia.

Atset' kūlū'tsoia amön'i möim mai'düm unī' obö'tsopindi pen'eñ kül'eni tū'itsoia. Amām' bēn'ekto tū'itsenodo

And thereafter always in the world he talked to himself. And then, having left all the words (that he had said?), he remained there long ago. (?) All, it is said.

12. Night-Hawk-Man.

Night-Hawk-Man lived in a sweat-house. Opposite from him lived another man, also having a sweat-house. This man killed many deer. Then people heard of this. "That man is a man who kills much game, they say," said they, gossiping together.

So (a man) spoke. "My two daughters, ye must go," said he. "And going and arriving there, when ye reach there, two black-bear hides will be tied up by the smoke-hole of the house," he said. "Black-bear hides will be hung up by the door. There (at that place) ye two will arrive. But on the opposite side there is a bad man (Night-Hawk-Man), who kills nothing; and thither ye two must not go," said he.

Then they said, "Very well!" and went off. Meanwhile Night-Hawk-Man saw them, and, having carried over those black-bear hides, tied them up at his sweat-house smoke-hole. He untied the black-bear hides and hung them up by his door. Then, having gone inside the house, he played the flute.

Meanwhile the two women arrived. "Here it was he told us to come," they said, and they both crawled in. They sat down on each side of the one who was continually playing the flute. Meanwhile the other man came back from hunting to the opposite (house). And he came across, and carried back his black-bear hides; coming across, he took down and carried over his black-bear hides.

Now it was night, and the man opposite (Night-Hawk) slept with the two women. When he got up in the

awet'en möiñ küle'tsom lök'siptsoia. Amön'i obö'tsono möim būlāl'aiim sö yodot'panukötsoi'a möim būlāl'aiim pom obö'tsono wehet'kinukötsoi'a.

Amām' mai'tsom tsetsoi'am. Adom', "Homōn'a söi öyē'pema has," atsoi'a. Amön'i mök!ām' wē'yetsoia, "Möna' as öyēp'em kaā'has," atsoi'a. "Amām' as kakö'ankas tsai'di okit'dom," atsoi'a. "Amām' homōn'a önō'pö," atsoi'a. "Ai unī'di büs'makade as," atsoi'a.

Amön'i möēt'im tös'woyeetan, "Nisāk'i öyē'pena önō'māñkas," atsoi'a. Añ'kaniñkan mai'tsom ötson'otsoia. "Ūnim' mai'düm as unī' wasā'sa pedadom mökī' höbo'di wehet'yomani kakö'añkas tsai'di okit'dom," atsoi'a mötso'wet yapai'totodom. Adom', "Lökön'odom bödoi'tapö," atsoi'a. Amön'i söt'im, "Hēu," atsoi'a.

Awet'enkan mai'tsom lökön'otsoia adōñ'kan in'anto bödoi'tsoia. Amön'ikan ebö'wēbismenwet kan sol'ekoitsoia. Amāñ'kan kâd'om bö'wotsoia. Atset' sol'ekoitsoia atset' bö'wotsoia. Kadik'tsoia hūk'oi sol'ekoitsoia. Kadik'tsoia tetet'beuto kadik'tsoia. Tsai'im bēn'ek hūk'oi sol'ekoitsoia. Bēi tetet' kadik'tsoia kadik'ebüsim bēi yö'aswon'otsoia.

Sēwim' mom'tsoia atset' kadik'tsoia. Bēi taiyai'alutsoia. Atset' bēi'tapo sol'tsoia. Bēi mayā'ken kumhö'di momim' mombobon'pintsoia. Atset' hūk'oi sol'ekoitsoia momim' mayā'ken mombon'odom kumhö'di. Amön'i mai'sem tsai'men möm mai'düm bomō'ki mösam' bō'yeñkülem' tös'kadoiweten ötson'otsoia. Awet'en lökön'oñkanim sol'ebüspe k!uyī' wod'om wokö'tsonotsoia.

"Wasam' söm'pupam betē'men kül'enan wasō'dom mom budut'notipaaikan. Amā'kan min," atsoi'a. Amām, "Wōn'om-mai'dü tsem'hūsemenköm mamā'ñkano," atsoi'a. "Söm'pupam amön'i kaāñ'kano kūt'ötömmaa'pem hesī'

morning, the two women crawled out. Then (they saw) the two black-bear hides were tied up opposite, the black-bear hides were hung up (at the) opposite (house).

The two (women) saw them. So, "To which one were we to come?" one said. Then the younger sister spoke. "To that (house) we were to come," she said. "That was the one, and we have come to another," said she. "Whither ought we to go? Shall we stay here?" she said.

Then the elder sister said, after they had stood about waiting, "We will go to the place where we ought to have gone." So they went across. "This (other) man, stealing these things and hanging them up at his house, (it was on this account that) we came to the other," they said, talking to themselves. "So let us crawl in, and sit down," (one) said. Then the other said, "Very well."

So they crawled in, and sat down, one on each side. And then not long after, (Night-Hawk-Man) began to sing. Then the wind blew. Meanwhile he sang, and it blew, it rained, and still he kept singing. It rained, it rained harder. Next day he still sang. Again it rained hard, it rained harder and harder.

The river rose, and still it rained. It pelted harder on the roof. Meanwhile he sang again. Now for the first time (?) the water began to come into the house. Still he kept singing, and the water came into the house. Then by and by they (the two women), the sisters of these many men, having arisen, went across. And having gone in, they broke off by a blow the neck of the one who was always singing.

"The evil Night-Hawk-Man long ago, getting angry because of women, caused the water to rise in flood. That is what you are," they said. "You shall be one who shall not disturb mortal men," they said. "You are Night-Hawk, you shall be a bird, unable to do anything," they

hesa'menköm," atsoi'a. "Külok'nono hal'papaidom külĕ'-kököñ-kâ'dom matā'." Adom' matī'tsoia.

Aweten'kan möi mökan' ötson'otsoia. Wōn'ōtibos'weten ötson'otsoia. amön'ikan möiñ kadik'peñ-kâ'dom itat'apkit-weten kaā'nuwēbistsoia. Wösö'dom amön'ikan lökön'o-weten öpek'apem höbo'di mösē'ki betē'büs'tsoia. Kanim' atsoi'a.

13. The Serpent-Lover.

Söt'im nenom' mai'düm büs'tsoiam. Wisot'pini hen'ante kum'menim höbō'ködom mai'sem büs'tsoia. Amāñ'kan söt'i pâ'küpem nenom' mai'düm matsoi'am. Amā'dikan möñ külem' büs'tsoia.

Amāñ'kan matsoi'am öpek'anbeninī' kūlū'nanamöni hēhē piyēt'onokö söt'im kūlū'nanamaat wonō'mentsoia. Amāñ-kan tū'itsoia amāñ'kan nedī'ustsoia nedī'webisim kakan'im po nedī'webissim möpik'no nedī'dom nedī'ustsoia.

Amāñ'kan piyet'onotsoia piyet'onopeñkan okit'menpem ek'datsoia. Amāñ'kan bēn'ekto mako' halap'weten ösip'-indom okit'soia. Möbē'iköna bohū'isitotsoi'a awet'enkan büs'tsoia bödoi'kinudom büs'tsoia.

Amām Palawaikö mayā'ken tsai'men tsemen'pe okit'-kötsoia. Pū'iyanan mayā'ken okö'köinpintsoi'a. Añ'kanim mayā'ken lökön'pinwebisim lökön'pinwebisim tsan'wono mayā'ken tłöi'hadom sāwon'ona opit'inodom pū'iyam in'kina opit'sipdom. Awet'en mayā'ken külem' in'kinan onom' sön'tsedōn'udom tsekōn'webistsoi'a.

Amām büs'yatan lök'siptsoia. Lök'sipebisim tsai'men lök'sipbos'tsoia. Añ'kanim möim mom'na öt'notsoia lök'-mitnowē'bisim lök'mitsoia.

said. "It shall be a world where, lying to women, (people) can marry them." Thus they caused it to be.

Then they crossed back to the same place again (whence she came). Having killed him completely, they crossed over. Then, that rainy country having stilled (?), they kept silent. It cleared off; and they, having entered, always remained in their house, in the olden time. The end, it is said.

13. The Serpent-Lover.

Once there lived an old man (and his family). They lived in a sweat-house just this side of Big Springs. The old man had one daughter, they say. And the girl lived there (with him).

This girl, they say, every night, when it was nearly dark, went bathing, and did not miss a single night. Then she slept, and dreamed to herself, kept dreaming, dreamed every night, dreaming of the same (person).

And (once) she went to bathe, and, having gone bathing, she did not return until morning. In the morning she got back, coming up (to the house) and carrying in her hand some fish. She handed them over to her father, and then staid there, staid sitting down.

After a while Great-Snake (Palawaikö) arrived, without having been seen (approaching). From outside the door he peeped in. Then crawling in, continually crawling in, coiling around, he filled up completely one side (of the house) from behind the fire to the door. Then, raising up his head close by the woman, he remained, looking steadily at her.

After he had staid a while, he crawled out. He kept crawling out, and by and by had crawled wholly out. Then he went down to the water, kept crawling down into it, until he had wholly crawled into it.

Atset' külem' büs'tsoia ūnī'di höbō'di. Tsai'men wē'yetsoia, "'Ökoi'tapö,' akān' as nikī'," atsoi'a. Amön'i, "Ho!" atsoia. "Amām bēn'ek önō'makasi. 'Bēn'ek önō'tapö,' akān' as nik," atsoi'a. Amön'i möm nenom' mai'düm, "Hēu! önō'bēne saa," atsoi'a. Amön'i tsai'men büs'yatan tū'itsoia.

Amām' bēn'ekto momi' henō'tsoia. Amām' möim mökī' yep'i tsetsoi'a. Amön'i mako' pī'luti mē'tsoia. Amön'i tsa'nan momi' hedoi'wet tsa'nan mako' sō'doitsoia. Okit'weten momi' sō'kitsoia añ'kanim mako hap'sitotsoia amön'i mē'datotsoia.

Amām' bēn'ekto tseda'bosimkanim büs'tsoia. Atset' lökön'pintsoia. Añ'kanim mökan'di töi'kitsoia sāwon'onaki opit'inodom pū'iyanaki opit'siptsoia. Aweten'kan bē'iböm möim külem' in'kinan tsekōn'webistsoi'a. Aweten'kan tik'tena büs'dom büs'weten lök'siptsoia. Lök'sipebusim lök'sipbos'tsoia. Añ'kanim lökdōn'utsoia hanö'leknanteñkâ'dodi amā'nantena ödoi'notsoia.

Amön'ikan möiñ külem' wē'yetsoia. "Su! önosi'," atsoi'a. Amön'ikan möim nenom', "Hēu!" atsoi'a. "Ettū'! min basāk'ö yā'tisi," atsoi'a. Añ'kanim basākö yā'titsoia. Añ'kaniñkan pī'wī kan basā'köm ostsūm'di widat'paitsoia. "Ūnī' ödik'nodom âl'olokdi tös'dadom tsehē'hētsonō'weten wödöm'inodom wödöm'kitmān'kano samō' es'todi," atsoi'a. "'Sikāl'atset. Min öhö'ni min opok'tibös nik sikāl'amen,' amā'ankano," atsoi'a. Amön'ikan, "Hēu!" atsoi'a aweten'kan öno'doitsoia.

Adōñ'kan mömö' bō tseye'pedi batap'aitsoia. Aweten'kan mai'tsom ökoi'tsoia. Wōn'ommai'düm yak'adom

Meanwhile the woman remained here in the house. After a time she spoke. "'Let us go!' he said to me," she said. Her father replied, "Ho!" — "I shall go in the morning. 'Let us go in the morning!' he said to me," she said. Then the old man said, "Yes, you must go." Then by and by, after she had staid a while, she slept.

In the morning she went to get some water. She saw that person, saw her husband. He gave her a lot of fish. Then on one side (in one hand) she carried the water, and on the other the fish. When she got back, she set down the water and passed over the fish, and he (her father) took them.

That morning, after they had finished breakfast, they remained there. Meanwhile (her husband) crawled in. He coiled upon the same place, and filled up all the space between the place behind the fire and the door. And again he remained close by the woman, looking fixedly (at her). Then, after he had staid for a short time, he crawled out, kept crawling out until he had crawled wholly out. Then he crawled up, and went off toward Honey Lake Valley.

Then the woman spoke. "Very well! I am going," she said. Then the old man answered, "Yes! Stop a moment! I am making a cane for you." He made a cane, and tied piwi (*Angelica*?) to the end of the cane. "When you reach there, standing at the edge of the smoke-hole, after looking over, you must throw this (cane) down into the middle of the fireplace," said he. "'Do not trouble me! If you trouble me, I will make your head ache with (something) mysterious,' that you must say," said he. And she answered, "Very well!" and went away.

She caught up with him where he was waiting for her on the trail. Then they two went off. He walked like

mayā'ken pēn'e tol'ködom pēn'e yim'ködom wōn'ommai'düm yak'tsetilut'weten öno'tsoia. Bēi küle'kan ökoi'do ökoi'yebisim ökoi'yebisim mayā'ken tsai'men yelā'bitodom yim'di dōn'tsoia.

Atset' mayā'ken, "Tötöp' nikī'!" atsoi'a. "Ūnim' min ö'höni min opok'tibösi," atsoi'a. Mayā'ken, "Hm!" atsoi'a tsai'di tsehē'hekoido. Awet'en mai'tsom ökoi'tsoia ökoi'yebisim tsai'men ödik'notsoia. Ödik'noweten'kan möim mai'düm lökön'otsoia. Lökön'ombosmöni möiñ külem' okö'kötsonotsoia. Awet'en möim piwim'duki wödöm'tsonotsoia.

Awet'en betek'doitsoia. Wilē'yetsoia wilē'yewebisim watā'na es'wowotset yohon'tsoia. Kâ'dom mayā'ken kölö'lödom tetē'dököm yakwē'tsoia. Hoi'tsetsemöni kumhö' bolak'doidom mayā'ken tsō'dom sām kölö'lödom tetē'dököm yak'atsoia. Wilē'tsoia yahat' mayā'ken witöm'tömim yakwē'tsoia kâ'dom kölö'lödom.

Atset' wilē'yetsoia mö'amenwet wilē'yebisiñkan bēi öno'dom öyē'tsoia. Amāñkan tsai'men okit'soia okit'wetenkan wē'yetsoia. "Yaha'das wödöm'it as," atsoi'am. "Samō'estodi as hē'umitmöni tsenūweten wilē'yeas," atsoi'a. "Adom' kâ'do es'wowosipin'iset yohon'kan tsa'watan es'wōstset," atsoi'a.

Amön'i bēi'köm, "Ho!" atsoi'a. "Kaā'tiwō'dom as min mē'doñ katī'kasi," atsoi'a. Awet'enkan möi mai'sem büs'tsoia. Amön'ikan madom' ūnim' hanö'lekimmom'danim möm palā'waiköki höbom' matsoi'a. Amāñ'kan tö'dom pitap'kitwonom matsoi'a hē'dusimotō'wonodi matsoi'am momim' mombomin'udom. "Ind'yanam" külē'ki wōn'ötidom pitūp'tiwonom höbo' matsoi'a. Amön'i matsoi'am tetēm' hüsköm ūyim' mawoñ'om wīī'dom wōn'ötimöni. Kanim' matsoi'am.

a mortal man, having two legs and two arms, looking exactly like mortal men. Going off again now with the woman, they kept going, kept travelling, until, after a while reaching out, he seized her by the arm.

Then she said, "Let go of me! With this, with this mysterious thing I will make your head ache." Then he said, "Hm!" turning to look the other way. So they two went off, kept going, kept travelling until they arrived. After they had arrived, the man crept in (to the house). When he had wholly crept in, the woman peeped over (the edge of the smoke-hole). Then she threw in that piwi.

After that she started to run. She ran, kept running; and when she was halfway to the timber, it thundered. It sounded like very loud thunder. When she looked back, the house was blazing up; and as it burned, the fire sounded like loud thunder. She ran, it sounded like thunder, and the world roared.

Meanwhile she ran on, paying no attention to it; she kept running, and then soon she went on walking. After a while she arrived (at her father's house), and having reached there, she spoke. "I threw it in well!" she said. "When I had thrown it into the middle of the fireplace, after looking, I ran. And so, while I was about halfway (here), it thundered, while I was halfway to the timber," said she.

Then her father said, "Ho! That is what I told you to do when I gave them (the roots) to you." Then they remained there. And this Honey Lake is that great snake's house, they say. And that burning, when it had burned down, they say, where it fell in together, water gathered, came up there. The "Indian" woman killing him, the house was burned down, they say (?). It used to be the great snake's house, they say, being destroyed when he was killed. That is all, they say.

14. Bat-Man.

Potsō'dem-mai'düm sām'bōyekötodom hed'eden möm in'kiki höbo'ködom büs'tsoia. Amā'di möim bomom'diim söt'im mai'düm tetet' wasō'sapem mai'düm ohē'tsoiam. Pots'odem-mai'düm yahā'ham mai'düdi söt'i wasō'sapem ohē'tsoia.

Amāñ'kan mösam'bōyem yelāk'oitsoia amām okit'mentsoia. Amön'i söt'im mösam' bö'yewolīni bē'ibö büs'tsoia. Amām' mai'sem, "Sömī' hun'mokoipĕĕ üyük'weten yewē'dom," atsoi'a. Amām' mai'sem ökoi'tsoia. "Mam'apeñkan hōd'esim," atsoi'a. "Möñkan nisē' hoi'pai oyē'maweti," atsoi'a. "Önop' min'söm hum'botmenweti'," atsoi'a. Añ'kanim mai'sem öno'toyetsoia atset' büs'tsoiam hoi'pai höbō'di.

Amām mai'sem ödik'nodom wol'kinütset okit'soia. Kanim' bödoi'dom büs'tsoia. Amām bēn'ekto mai'sem hun'modautoyetsoi'a amām' mayā'ken kūlū'nana mai'sem okī'kitsoia. Amām' 'sömī' klos'dom tseto'dom yeptset'itsoia. Awet' matsoi'am möm pot'sodem-mai'dü mē'imenköm amām' mē'mentsoia mösē'wetdökö. Tsetō'yatan mai'sem hak'wowopapai'iñkanim yēwē'tsoia okit'soia höbō'di.

Atset' tsai'men hoi'paidi okit'soiam pot'sodem-mai'düm. Añ'kanim möm ā'si wē'yetsoia, "Ham'si nik hom'tipi," atsoi'a. Atset' möñ külem', "Ettü'! pismen'kan," atsoi'a. Amön'i söhop'wokitdom mötsoi'a. Möñ küle' wön'ötitsoia. Mökī' möm ā'simaat wön'ötitsoia.

Amön'i kūlū'möni mösam' bō'yem lol'ekoitsoia. Amön'i mömö' bē'im mösam' bō'yem lol'möni wasa' hübök'tsoia. Mösam' bōyem' etap'mentsanomöni mömö' bē'im lol'tsoia, "Yō'mĕ tsul'tsul yō'mĕ tsul'tsul nik ēi'te," atsoi'a. "Kaniñ'

14. Bat-Man.

Bat-Man and his brothers lived close to each other in sweat-houses. There, among that crowd of people, he was the one man who was an exception, he was very bad-tempered. Bat-Man was the only cross person among the good men.

Now, one of his brothers went off courting, and he did not return. And he (Bat-Man?) still remained with his brothers. They said, "Let us go deer-hunting, and, after spending the night out, come back!" And they all went off. "He is a fighter," they said. "He will come along behind us. — Go, ye people, and pay no attention to him," they said. So they all went off, while he remained behind at home.

And they, arriving (at the camping-place), were sitting down, when he came. All remained sitting there. In the morning they went off hunting, and toward night they returned one after another. There were many of them (?) skinning and dividing the game. And they say that they gave none to that Bat-Man, but only to themselves. And after having divided (the game), they fixed it up in bundles for carrying, and returned, and arrived at the house.

Meanwhile, after a time Bat-Man returned, coming after them. Then he spoke to his sister-in-law. "Make acorn-soup for me," he said. Then that woman replied, "Wait! (The acorns) are not yet leached;" whereupon, aiming an arrow down at her, he shot her. He killed that woman, killed her who was indeed his sister-in-law.

When it became night, his brother went out crying. And Bat-Man, when his brother again cried, felt sorry for him. When his brother did not cease, he cried again to him, "Yō'mĕ tsul'tsul, yō'mĕ tsul'tsul, my younger brother!"

küle'nan wak küle'upem min hoi'winoti ā'kas," atsoi'a. Amām' bēn'ek möim mai'düm pot'sodem-mai'düm ökoi'kötsoia.

Ökoi'yebisim pīm mai'düki büs'pedi ödik'notsoia. Añ'kanim tsenō'ötson'otsoia öpek'anbem ū'yidi. Amön'ikan sut'im ū'yidi tetet' ökau'tsetinonom küle'tsom büs'kötsoia. Amā'kan pū'iya bödoi'weten möim küle'ki möbē'köna pēn'em nokō wödöm'inotsoia. "Külĕ'na min ūnī' wōnō'tokasi," atsoi'a. Amön'ikan möim nenom' mai'düm, "Hē'u," atsoi'a. "Önō'bēne min'tsem," atsoi'a. "Ūnim' mai'düm min'tsem öhē'bēne," atsoi'a.

Amön'ikan mai'tsom mötso'ki wolo'di mötso'ki wasa'sa hes'bobopai'tsoiam aweten'kan öyē'tsoia. Öyē'webisiñkan mai'sem okit'soia. "Möna' min'tsem önō'pi," atsoi'a amön'ikan mai'tsom ötson'udom lökön'otsoia pots'ode(m) mösām' bōyē'ki ū'yidi. Pot'sodeñkan küle' wōn'ōtidadom möñ küle'tso hoi'wikoiweten mösām' bō'ye koyō'dom matī'tsoia.

Amāñ'kan mömö'wet mökī' ū'yidi okit'weten büs'tsoia. Atset'kan amāñ' kūlū'lūkitset mai'düm binmē'okitkötsoi'a. Amāñ'kan katsik'imotobos'weten topai'tsoia höbō'. Möim höbom' tsō'webisim tsō'bospotōtset kūlū'kitpem yemai'nan sölek'wotpintsoia.

Aweten'kan wēwē'tsoia, "Hesā'dom min'söm makā'," atsoi'a. Aweten'kan mötsoi'a mö'kitowēbisiñkan möim bomō' wōn'ōtibostsoia. Aweten'kan büs'tsoia. Atset' möim mai'düm bomhom' möna'maat amen'wet büs'tsoia.

Awē'bisiñkan bē'iböm söt'im mai'düm wē'yetsoia, "Sömī' as mūhun'koidom ka'ūsan," atsoi'a. Söt'im yepōn'im mai'düm, "Mö kaan'kano min'sem wē'yemenwetmaat önō' mapem. Möñ'kan wasō'sapem mai'düm. Amā' minsöm' wē'yemenwetmaat önō'mānkano. Möwet' büsta'," atsoi'a. Amön'i mai'sem pinē' mösē'ki yahā'hatiñkanim ökoi'tsoia.

Ūnī'di mayā'ken mösēki ūyū'ködi möim mai'düm büs'-

he said. "You cry for one only out of all women, I will get for you a woman (?)." And next morning that man, that Bat-Man, went off.

He kept travelling until he reached a place where many people lived. He walked about, looking at all the houses. In one house two very fine-looking women were living. After sitting by the door, he tossed in two arrows to the father of the two women. "I trade this to you for the women," he said. Then the old man replied, "Very well! — Ye two had better go. Ye must follow this man."

Then they packed together their things in their pack-baskets, and they went off. They went, kept travelling, until they arrived. "Ye two go in there," said he (Bat-Man); and they, crossing over, crawled into Bat-Man's brother's house: for Bat, having killed the wife, went after these two women, and made them a recompense to his brother.

Then he, after reaching his house, remained alone by himself in it. Meanwhile that evening people came running (to his house), and, having surrounded it, set fire to it. The house kept burning, until, when it was almost all burned, Bat-Man rushed out from a dark place.

He said, "What is the trouble with you all?" Then he shot, and kept shooting until he killed all the crowd. Then he remained there. Meanwhile the (rest of) the crowd staid there, paying no attention to him.

After a time, again a man said, "I am going deer-hunting." And one chief (said), "Do not tell him ye are going. He is a bad-tempered man. Do ye go without speaking to him. Let him remain alone!" said the chief. Then they went off, after having prepared their lunch.

Here, at their camping-place, that Bat-Man was staying,

kötsoia hes'men mökū'nim ödīk'nowet amā'di mai'sem ödik'notō'yetsoia. Añ'kanim mai'sem bēn'ekto hun'ödautoyetsoi'a. Amām' kūlū'nanatset okī'kitsoiam sömī' hanö'okī'kitdom. Bē'iböm bēn'ek hun'modau'toyetsoia kūlū'nana mayā'ken hanö'okī'kitdom sömī' mai'sem klos'dom tsetō'dom yeptset'itsoia.

Añ'kani bēn'ekto mai'sem öyē'madom hadō' mösē'ki ya'hatitsoi'a. Atset' wē'yetsoia, "Hutā'kanom paka' hudan'," atsoi'a. Amön'i, "Hesī' mai'kaa," atsoi'a. Atset', "Hutā'kanom paka' hudan'," atsoi'a. Amön'i söt'im mökī' hadoi'di pöt'yeweten paka' mē'tsoia. Wī'yetsoia, "Hutā'kanom paka' hudan'," atsoi'a. "Hesī' maikaa'," atsoi'a. "Aiya'winim paka' mai'ka," atsoi'a. Tolim'paka' tseti'tsoia kī'wim'paka' tsetī'tsoia. Wī'yetsoia, "Hutā'kanom paka' hudan'," atsoi'a. Amön'ikan huhū' tsē'wēwētitsoi'a. "Ūnī' maika'," atsoi'a. Honī' tsē'wēwētitsoia. "Ūnī' maika'," atsoi'a. Wī'yetsoia, "Hutā'kanom paka' hudan'," atsoi'a.

"Wasō'sadoñkan kaai'mapem sikal'amenwet min'söm öno'pi," atsoi'a söt'im mösām' bōyem' mai'tsoia. Amön'i mai'sem hes'bobopai'iñkanim ökoi'tsoia.

Atset' ō'di laptā'nutsoia pot'sodem. Atset' yon'om wehet'kinutsoia potok'bedi wehet'kinutsoia. Mai'sem ökoi'yebisim ödik'notsoia kūlū'möni mai'sem tū'itoyetsoia. Bēn'ekto, "Möim öhöm maidüm haai' okit'menkökan," atsoi'a. "Wasō'dom ai'söi homon'owetmaat binmekoi'dom mayā'ken," atsoi'am. "Kaā'mapeñkan," atsoi'a. "Hen'te min'söm tsenō'koi hesā'dowet mayā'ken," atsoi'a.

Amön'i mai'sem ökoi'tsoia öyē'bisim mai'sem ödik'notsoia. Wii'kötsoia. Amön'i tsehē'hēnoyemöni obö'tsono yon'om

having arrived there first, long before they arrived. In the morning they went off hunting. When it was nearly night, they returned, bringing deer. And again the next day they went hunting, and, returning with burdens towards dark, they skinned and divided the deer, and there were many (?).

In the morning they prepared their loads, ready to go. Meanwhile (Bat-Man) spoke to them. "... sinew ...,"[1] he said. Then they replied, "What do you mean?" Meanwhile he said, "... sinew ...." Then one of them, untying his pack, gave him some sinew. "No," said Bat-Man, "... sinew ...." — "What do you mean?" said they. "What sort of sinew do you mean?" They showed him some leg-sinew, showed him some back-sinew. "No," said he, "... sinew ...." Then they showed him the liver. "Do you mean this?" said they. They showed him the heart. "Do you mean this?" they said. "No," said he, "... sinew ...."

"Go ahead without bothering about him! He is one who will be cross that way," said one of the brothers. Then, when they had fixed up their loads again, they went off.

Meanwhile Bat remained sitting on top of a rock. Meanwhile the antlers (of the deer) were hanging up in a small tree. The hunters went on until they arrived; and when it came night, they slept. In the morning they said, "That magically powerful man did not come back. Perhaps he is angry, and has run off somewhere. He is one who would do that way," said they. "Why do ye not go and see what is the matter?" said one.

Then they went, and, continuing to travel, they arrived there. He was not there. When they had looked all

[1] Obscure. Huta- occurs in only one other place in the texts, and there means "to think." The form hudan occurs only in this sentence, and has not been explained.

wōwō'kinu'kötsoia. Amā' söt'im is'dotsonotsoi'a. Amön'i mayā'ken möim mai'düm möim yon'oñ kanai'nan betek'-dautsoia. Amön'i mai'sem bēi möibē'i sö'doitidom yewē'-tsoia. Möm tenĕ' yon'o mai'kötsoiam yawīd' atset' mai'sem pin'menkötsoia.

Amām' mayā'ken okit'weten mai'sem büs'tsoia. Atset' mayā'ken walas' mahau'kitsoia awet'en ökoi'tsoia. Helū'-nini ek'datset möim wala'sim bosip'tsoia. Amön'i mayā'-ken lop'kokoitsoia. "Möim wasam' mai'düm min'söm pin'timenmānkano. Makit'doñkökan nisē' öhē'mapem. Büstā'," atsoi'a. "Wasām' mai'düñ kan," atsoi'a.

Awet'en mai'sem kā ökoi'tsoia. Amām' ökoi'yebisim ödik'nopotodom woko'tsedatsoia. Amām' wol'kinūdompĕ-nan hoi'tsetsemöni möim wasō'sapem mai'düm öyē'kötsoia, "Hesā'dom nik min'söm wē'yemenpem öyē'köka," atsoi'a. "Huhēhē'nonwet as öyē'enkes."

Aweten'kan mai'sem öno'tsoia böi'di ödik'notsoia. Nem hö'di mai'sem lökön'otsoia. Atset' mösām' bō'yeki büs'-pem ū'ina ötson'otsoia aweten' ödik'noweten lökön'otsoia. Amön'i mösām' bōyem' büs'kötsoia amā'di lökön'oweten bödoi'tsoia.

Amön'i möm ās'i wolim büs'kötsoia pīm. Amāñ'kan söt'iñkan epö wat!ā'di kan hayā'weten sō'kititsoia. "Kaa'pe kas pān'om pitī' pemen'mapem," atsoi'am añ'kaniñkan is'dotdoitsoi'a. Amön'ikan möiñ külok'nonom. Ba'tötöñ-kinū'doñkan yep'tsetitsoia sön'tsetutūmot'odom.

Amāñ'kan hī'kö dökö'tsoia mömö' wasō'dom tsepā'nupe. Amön'ikan mē''yodoitsoia atset'kan wada'tsoia. Öpek'anim

about, (they saw) the deer-antlers lying opposite on the ground. One of them kicked these over. Then that Bat-Man jumped out from under the antlers. Then they, again making him carry it, went back. He had said (asked for) antler, but they did not understand (hear) the name (?).

And returning, they remained there. Now some one brought to them invitation-strings,[1] and went away. After a few days the invitation-string was ended (i. e., all knots untied). Then they went off to the feast. "Don't let that bad man hear about it! If he learns of it, he will follow us. Let him stay!" they said. "He is a bad man," they said.

So they went off quietly. They kept going; and when they were nearly there, they sat down to rest. Looking back from where they sat, (they saw) that bad-tempered man coming. "Why didn't you tell me you were going?" he said. "We did not think you would go," said they.

So they went on, and arrived at the place where the feast was. They crawled into a great house. Meanwhile Bat-Man crossed over to the house where his brother was staying; and when he got there, he crawled in. His brother was sitting there; and when he (Bat-Man) had crawled in, he sat down.

Now, many of his sisters-in-law were there, many of them. One of them, having put black manzanita-berries on a platter-basket, set it down (before him). "That kind of bear-excrement I will not eat," he said, and kicked it away. Then the women grew angry. There were many who scowled at him, standing around looking at him.

Then he snapped them on the nose with his fingers, being angry at them for looking at him. Then they

[1] The knotted cords used to mark the number of days before the festival was to occur.

mē''yodoitsoia atset' wada'tsoia wada'webisim nokom' mökī' mēñ'kanim mö'tsoia. Atset' mosām' bōyēm' möna'maat amen'wet büs'tsoia. Wada'webisim mö'datonoñ wada'tsoia awē'bisiñkan tsai'men yutūp'tsoia wōn'ōtibostsoia. Lök'-sipweten ötson'otsoia.

Añ'kanim ödik'noñkanim büs'tsoia. Amön'i mösām' bō'ye wolim' mömmaat hēhē'nomenwet helai'tsoia. Öpek'-anim helai'yebisim ek'datsoia amām' kūlū'nana helai' hē'-kikitiñkanim' öno'doitsoia. Atset' möim pot'sodem-mai'düm ötson'oñkanim batas'kinum ū'yidi pēn'eñ küle'ki hīs'ebüs-pedi ödik'notsoia. Añ'kanim nokō' nen'om mai'düna hapin'-otsoia. Adōñ'kan, "Küle'na won'otodomöni kas min mē'-dom," atsoi'a. "Ūniñ' küle'tsona min mē'doñkökasi," atsoi'a.

Amön'ikan, "Hēu," atsoi'a. "Önō'patset min'tsem," atsoi'a. Amön'i mötsok'i his'pe lolo' mai'tsom hes'bobo-pai'tsoia. Öpek'anbem mai'düm yehep'toyedom hesā'titsö-idom wōn'ōtitsöidom atsoi'a. Tetet' ep'timöni nok'ni mö'-tset tetet' pīm mai'dü mö'datowet mö'tsöitsoia. Adom' tete' yehep'toyetsoia. Adom' hum'botmeni mösē' ā'pemöni wī'yemenwet mē'tsoia.

Amāñ'kan möiñ küle'tsom hadō' mötsok'i yahā'natibos-möni ökoi'tsoiam mai'sem. Amāñ'kan ödik'notsoia aweten'-kan mösām' bōye' mē'tsoia. Möm mai'düm, "Min'tsem yep'ködom büs'māñkano," atsoi'a. Awet'en büs'tsoia. Amön'i obö'astsono mösām' bō'yem bē'ibö büs'tsoia möiñ küle'tsom.

Tumim'ya kan pots'odem-mai'düm bēi tok'datom atsoi'a. Amāñ'kan tok'datotsoia, pokō'ki kö'tsonoködi wile'tsono-don kan betek'doitsoia. Wilen'otsoia. Tsai'im yaman'di tumyedoi'tsoia tsai'im yaman'di pots'odep wodoi'tsoia.

jumped at him to seize him, but he dodged. All of them jumped to seize him; but he dodged, kept dodging, and, having taken his arrows, he shot them. Meanwhile his brother, paying no attention, remained there. (Bat-Man) kept dodging and shooting; and after a while, continuing to do this, he shot all his arrows, he killed them all. Having crawled out, he went over (to where the feast was).

Having arrived there, he remained. Now, all his (other) brothers were gambling, and did not look at him. All kept gambling until morning; and then toward evening, having finished gambling, they went off. Meanwhile that Bat-Man, going along, arrived at the last house (in the village), where two women lived making baskets. He gave to the old man (their father) arrows. And so, "I give you these in trade for the women," he said. "I give you these for the two women," said he.

Then (the old man) replied, "Very well! Ye two ought to be going." Then they gathered together their food-baskets they were weaving. All the people were afraid of him. They could do nothing to him, could not kill him, they say: for he was very strong (skilful?) in shooting arrows. So many people, (although) shooting, were unable to shoot him. So they feared him greatly. So, whatever he asked them for, they gave it, being unable to refuse.

Then, the two women having prepared their loads, they all went off. They returned, and then he (Bat-Man) gave them to his brother. "You must remain here, marrying that man," said he. So they remained. Then again his brother lived opposite to him, with those two women.

Now, another time (again) Bat-Man and Rain-Cloud ran a race, they say. They had a foot-race. They started off to run towards the sun's setting. They ran. Rain-Cloud drifted off to another mountain, Bat-Man flapped off to another (farther) mountain. Meanwhile Bat-Man

Atset' tā'yim yaman'di pots'odep wodoi'tsoia. Atset' tsai'di tumyedoi'tsoia.

Amā'kan wē'pam tsetsoi'a. "Hēu, hēu!" atsoi'a. "Nik posim' tok'datoköañ'kano," atsoi'a. "Nīk as nik posim' hum'botmenim mai'dü tok'datonimöni hoi'pai wilē'yemenma'pem," atsoi'a. Awet'en betek'doitsoia. Yahat' mayā'ken tam'leplutsoia. Epin'tsedon'udom wilen'otsoia. Atset' tsai'di tumyedoi'tsoia tsai'im yaman'di pots'odep wodoi'tsoia.

Atset' wilen'otsoia epin'tsedōn'udom tam'lepem. Tetēm' ōm sewō'wokitdikan möi möim wē'pam-mai'düm beke''tsonotsoia. Atset'kan wile'koitsoia. Atset'kan mö'im ūnī'di wē'pam-mai'düm kuyi bokot'sonotsoia adōñkan wōn'ōtsoia.

Atset'kan wile'koitsoia. Tsai'im kös'wowonodi tumyedoi'tsoia atset' tsai'im yaman'di pots'odep wodoi'tsoia. Öpek'apem kâ'do wilen'otsoia pokō'ki hin'tsonokönan'tedi wilen'otsoia. Amā'nankan kâdo kot'wotsonotsoia. Tok'datotomentsoia möya'kakatsoia. Pots'odem-mai'düm tetet' pī'dom tok'datiusmen'tsoia. Amāñ'kan yewē'dom okit'weten büs'tsoia.

Aweten'kan komō'nantedi ödau'tsoia. Añkaniñ'kan momi'pispistom-mai'düm tsidök'dom büs'tsoia. Hum'botmenim ku'tötöm tsidök'dom atsoi'a. Hum'botmenim mai'düm möm sē'wi unim' Nā'kam-sēwim' seu'koidi tsidök'dom matsoi'a. Amā'dikan amā'di ön'notsoia. Ön'nodoñkan tetēm' momī'ki yotson'onupedi ödik'noñkanim makom' yodoi'pe dönhön'buktsoia. Adōñ'kan momi' puket'katson'owēbistsoi'a. Añ'kabököñkan tsedök'di wo'tsoia. Adōñ'kan möim pots'odem-mai'düm wōn'ōtsoia.

Wōn'ōtiweten'kan momi'pispistom-mai'düm wē'yetsoia, "Wōn'om-mai'dü wōn'ōtidom amen'köm mamā'ankano," atsoi'a. "Kūlū'möni kaāñ'kano kai'noyeweten ekī'möni

flapped up to the Coast Range, and Rain-Cloud drifted on farther.

Coyote saw them. "Well, well!" said he. "My cousin, you are racing. I, my cousin, am one who will not run behind any person with whom one is racing." So he started off to run. They went very fast. (Coyote) ran, looking upwards all the time. Meanwhile Rain-Cloud had drifted to a farther mountain, Bat-Man flapped up to another mountain.

Meanwhile (Coyote) ran on, looking up all the time, and running very fast. And Coyote-Man tumbled over into a great canyon in the rocks, and they (Bat-Man and Rain-Cloud) ran on. Meanwhile Coyote-Man broke his neck there, and so he died.

All the while they ran on. Rain-Cloud drifted off to another ridge, and Bat-Man flapped up to another mountain. They ran over all countries, ran to where the sun goes down. And from that place (?) they turned back again. They could not beat each other, they were alike (in speed). Bat-Man did not come behind by very much. So coming back, having returned, he remained there.

Then he went off towards the south. And there lived Momipispistom-Man[1] fishing with a trap. He caught all kinds of game, they say. All kinds of people who went down the river, the Big-Meadows River, he caught. And thither (Bat-Man) went. And going along, having reached the great falls, he tried to catch the fish as they jumped. Every time he almost touched the water as he swooped. And just then he was caught in the trap. So Bat-Man died.

When he was dead, Momipispistom-Man spoke. "You shall not be one who kills mortal men," said he. "After flying around while it is night, you will stay in a hole

[1] An unidentified bird.

tsañ'kumdimaat büs'köm. Ku'tötöm mamā'añkano," atsoi'a. "Möm mai'dü sīkal'amenmāñ'kano," atsoi'a. "Kanim' mamā'kan," atsoi'a.

15. The Frightener.

Amam' in'bukim-mai'düm büs'tsoia mösam' bōyewolī'ni. Amam' mai'sem matsoi'am mōhunkokoi'dom kūlū'nana okī'kitdom. Amön'i mösēk'i külok'nonom sikes'dom hilōm'-aat īt'usdom makōm'aat īt'usdom. Amam' kai'pem mā'-dommaat wokī'kitset mai'düm ya''patyewēk'oitsoia.

Wēwē'dom mayā'ken wiset'setpin'titsoiam amön'i ma-yāk'en möim kumhö'di opit'im mai'düm külok'nonom witöm'tsoia amam' mayāk'en witöñ'kokoitsoia. Atset' wēwē'dom mayāk'en wēwēn'i wiset'itsoia. Yahat' mayāk'en howō'wodom mayāk'en hōwō'wōmöni mayāk'en pin'dom bēi'tapo wiset'soia. Amam' mayāk'en höm âl'olokdi betek'-tadom tethul'dom yū^{h}bâd'om. Amön'i mayāk'en mai'se wiset'dom witöñkokoi'bostsoia.

Atset'kan lökön'oweten wīī'bosda makō' hilom' kaā'pe-pekan ai'siyedom petsoi'a. Aweten'kan peyāt'an lē'wo sodoi'dom ökoi'tsoia höbo'na mökī'.

Amañ'kan bēi'böm tsai'in benek'to bēi'böm mai'sem mako' momhökoi'dom hilom' mū'hunkokoidom. Amañ' kūlū'möni mū'hunepin'imotodom atset' lē'wom momhöepin'-imotodom yep'tsetitsoia. Amañ'kan mai'sem, "Hesim' ai'tĕ nisē' matī'weaman," atsoi'a. "Tetē'dökö hai'as wiset'-yahat'pintewēam," atsoi'a.

Amam' mai'sem kai'pe pemenīn'upe bēi'böm möi'na pin'tsoia. Kâd'om mayāk'en möim lelē'impinim mayāk'en sawā'wadom mayāk'en bēi'tapo mayāk'en wiset'setpintitsoia.

in a tree when it is day. You shall be an animal," he said. "You shall not trouble the people. It shall be the end."

15. The Frightener.

Fisher-Man lived with his brothers. And they say that they all went hunting, and returned towards evening. Their wives were cooking, were roasting ground-squirrels, roasting fish. And just as they were setting it down ready for supper, a man came after them to kill them.

They were afraid just to hear him talking; and that sweat-house-ful of men and women started to run, they started to run away. Meanwhile (just by) speaking, by speech, he scared them. Thoroughly (he scared them); the sound of brush being dragged along, with hearing the sound of brush dragged along, he scared them again. Then, jumping up by the smoke-hole, he was stamping and dancing. So they, being frightened, all ran away.

Meanwhile having crawled in, all being gone, he took from the fire the fish, and ground-squirrel, and all such food, and ate it. Then, after he had eaten, he went off, carrying what remained to his house.

They (Fisher and brothers) again, another morning, went fishing with nets, hunting ground-squirrels as they went along. When it was night, those who had been hunting ground-squirrel, as went along, came back together. And those who had been fishing came back together. Then they (said), "I wonder what it is that is doing this to us! Even a big person would be well frightened to hear it."

Again, just before they ate supper, they heard him from that direction. He frightened them again by making them hear the sound of dragging brush (in) the region

Witöñ'kokoibos'tsoia. Tik'tetenan obö'daunan pinwoyen'-ümöni mayāk'en wē'yedom mayāk'en wiseṭ'seṭpiṇ'tiṭsoia. Tsai'men mayāk'en ökoi'yekoitsoia. Amön'i mayāk'en mai'sem okī'tweten kai'pe wī'maat tū'yiwoltsoia. "Hesim' ai'te mawē'aman. Yahat'kana' uniñ' kūlū'di möyak'wiyetitset tsemāk'as," atsoi'a.

Awet'en mai'düsem hun'mokoitoyetsoia. Tsedā' wī'maat hun'mokoitoyetsoia. Amañ'kan kūlū'nana okī'kitsoia. Makō' momhök'okoipem okī'kitsoia. Adōñ'kan maisem oket'wonōwet, "Minsöm' kai'pe pedom' mapī'," atsoi'a. Kan bē'dukan kai'pe pema'dom yahā'hanutset kan möi'na yohon'tsoia.

Hōwō'wodom mayāk'en wēwē'dom mayāk'en yepin'titsoia. "Öhöm mai'düñ kai'kas, hompai'tope hom'paitoköñ mai'düñ kai'kas." Adom' mayak'en yepin'titsoia. Amön'i mayāk'en mai'sem wiset'dom wilek'okoibos'tsoia.

Atset'kan in'bukim-mai'düm pul'köm in'kidi tös'woyetsoia. Atset'kan wilē'ukitikoitsoia. Höbō' mayāk'en te'huldom yepin'titsoia. Möna' amen' wötös'woyetsoia. Amāñ'kan tsai'men lökön'pintsoia. Sam'o wata' bödoi'tsoia. Awet'en mayāk'en möim mai'düm bomō'ki īt'us yōai'tsoia ai'yeweten petsoi'a. Höbö'tsikmadom, "Makad' wisil'siltsono," atsoi'a. Aweten' petsoi'a lap'kinudom.

Atset' möim tus'woyepenan öt'piniñkanim sösö' hap'doiñkanim onō' wod'om wopok'notsoia. "Wasam' mai'dü höstanō'yemenköm kūt'ötöm manāñ'kano. Döñ kakan'aito behes'noyedom honwē'inumā'pem wōn'ommai'dü sikal'amenwet," atsoi'a. Wōn'ōtiweten wē'yet.

over towards the side-hill (?). They all ran away. And when they had listened from a little distance away opposite, they were frightened to hear him talking. So, after a while they went off farther. Then, all having come back, they all went to sleep without any supper. "I wonder what it is! Surely, if he should do the same thing again to-night, I will see him!" one said.

Then the men went off hunting, went off hunting without any breakfast. Towards evening they returned, one after another. They brought back (?) fish caught in nets. So, while they were being careful, one said, "You must be eating (your) supper." Then, just as they were getting ready to eat the supper, there was a noise from that direction.

He made a sound like dragging of brush, sound of talking. "I am a supernaturally powerful man. I am a fighter, a fighting-man." So it was he made a noise. Then they, being frightened, all ran away.

Meanwhile Fisher-Man stood up close beside the door. Now (the other) had made the people run away. He made a noise, stamping on the house. Thence no one appeared, stood up (?). Then by and by he crawled in. He sat down beside the fire. He took those people's roast from the fire, and, having taken it out, ate it. Just as he was going to take a bite (?), he said, "Spider, shake it off."[1] Then he ate, sitting there.

Meanwhile he (Fisher-Man), having walked towards him from where he had been standing, picked up the poker, and, striking him on the head, knocked him down. "Evil one! You shall be a bird, and not one who scares away men! (You shall be) one who shall get his living by scratching about under bushes, not troubling mortal men," he said. After he had killed him, he spoke.

[1] A phrase said to be repeated before eating, — a prayer to Spider "shake" off any evil or danger connected with the food.

Atset'kan möim bomom' wilek'oiwonom bomom' okī'kitsoia. "Akaā'pem aitĕ' matī'weaman nisē wilen'oyetidom," atsoi'a. "Hesā'möni hes'men wōn'ōtimenwet mawē'amahes tsedim'tidom," atsoi'a. Aweten' mayāk'en möim mösēk'i īt'usyo mayāk'en pedom' kai'pe pedom' mayāk'en yep'tsetitsoia mömmen'dökö. Awet'en möi wōn'ōtibos'weten mai'sem öpek'apedi betē' büs'tsoia. "Wikū'tui külok'nomom öpe bak'wapaidom yep'tsetikö." Kanim' atsoi'a.

16. Fisher-Man.

Betē'itodi kan in'bukim-mai'düm mötön'i wolin'i büs'paaikan höbō'ködom matsoi'am. Telâl'immai'dü amañ'kan, "Büs'pada min'söm höbō'di min'söm ūnī'di büs'pada'," atsoi'a. "Ökoi'makas," atsoi'a. "Yahat' min'söm büs'pada' önoi'benmap min'söm," atsoi'a. "Amā'dikan amā'di bēn'ek önomā'kas," atsoi'a. Amāñ'kan ökoi'tsoia.

Atset'kan möim bomom' möim tē'tötöm büs'tsoia. Mökī' okit'mape kan mak'papaititsoi'a, "Kaan'benini ek'datset saī'tsokninima ek'datset okit'as," atsoi'a. "Tsai'im mai'düm nik bō'dimaat kados'tsikmenmöni," atsoi'a. "Amā'di min'söm yahat' büs'pada'," atsoi'a. Amön'ikan mai'sem büs'tsoia.

Amāñ'kan bēn'ekto lök'siptsoia söt'i kâ'dom ek'damöni. Tū'itsenotoyedom wolkinū'yatan âl'olokom tsutsū'ikan lap'tanūtsoia. Atset'kan obö'tsono matsoi'am ōm'sapam kotō'kötom kumhö'ködom büs'pem. Amā'nankan ōm'sapam lök'siptsoia. "Hesā'kadĕ," atsoi'a ōm'sapam mai'tsoia.

"Wēmtitsök'tim ōm'sapam-mai'düm! Mökot'oki len'ki pitī'yodom hīs'atidom höbō' pitī'sitoyedom tsutsū'sitoyedom wēmtsitsök'titiköm ōm'sapam," atsoi'a. "Mökī' höbōm'-

Meanwhile the crowd, who had run away, came back one after another. "I wonder that such a thing should have done so to us, frightening us!" they said. "Why didn't we kill him long ago, (for) it was long ago he made us timid?" Then they were there eating their roast, eating their supper, only then (i. e., that was the first time they were able to). Then, having completely killed him, they remained at this same place in the olden time. "Squinting women are all gathering cat-tails."[1] That is all, it is said.

16. Fisher-Man.

Long ago Fisher-Man lived with his elder brothers in a sweat-house, they say. Now he said to the Cottontail people, "Ye must remain at home, ye must stay here! I shall go away. Ye must stay close, must not go about. Thither, in that direction, I shall go in the morning." Then he went.

Now, all those people, those boys, staid there. He had explained to them when he would return. "So many times dawning, at the sixth dawning I (shall) have returned," said he, "if other people do not choke me on the road. Do ye stay there close (at home)." So they staid.

In the morning one of them crawled out when it was dawning. After he had sat a while, standing up, (he went and) sat on the edge of the smoke-hole. Now opposite, they say, that Wood-Rat lived in a sweat-house with his grandmother. From thence Wood-Rat crawled out. "How are you?" said he, said Wood-Rat.

"Ugly Wood-Rat-Man, defecating on his grandmother's blanket, stinking, defecating all over the house, urinating all about, dirty-acting Wood-Rat!" said (Cottontail). "His

[1] A phrase often used at the end of myths. The allusion is not clear.

maat hīs'atikö," atsoi'a. Amön'ikan öm'sapam-mai'düm, "Ham, ham!" atsoi'a. "Nik kotom' nik tem'bini hol'sip. Tetet' nik hokot'kan," atsoi'a. Amön'ikan hol'siptsoia.

Amön'ikan ötson'oñkanim' kumhöm' pū'iya miktsiktiñ'kanim. Añkaniñ'kan höbō' tet'yoltsoia. Tetyol'ebüsiñkan amön'ikan söt'im bolop'siptsoia añ'kabököñkan tem'bindi wō'tsoia. Kan tsai'men hū'hūdoiweten soha'tsonotsoia. Adōñ'kan sōhā'diknoweten sōwon'omöni kot'om k!os'dom sikes'tsoia ī'tusdoñkan mai'tsom tsedā'datsoia.

Amāñ'kan möm bēn'ek lök'sipdom, "Hēi," atsoi'am. Amön'ikan söt'im okö'kösiptsoia. "Wēmtitsū'tim öm'sapam mökot'o pitī'yodom tsutsū'yodom wēm'titsökti hīs'atidom büs'köm öm'sapam." Awet'en bolop'inotsoia.

Amōn'ikan, "Ham, ham!" atsoi'a. "Wasat' wē'kan nik. Nik kot'om nik tem'bini wol'sip," atsoi'a. Añkaniñ'kan ötson'otsoia ötsonoñ'kaniñkan pūyī' miktsik'tiweten tetyol'tsoia tetyol'ebüsim. Amön'ikan bolop'siptsoia adōñ'kan möim tem'bindi wō'tsoia. Atset'kan hū'hūdoiweten sōhā'tsonotsoia. Mökot'odi sōhān'otsoia kan mē'datoweten k!os'dom mai'tsom tseda'datsoia.

Amāñ'kan tsai'im bēn'ek bē'iböm lök'siptsoia öm'sapam-mai'dü(m). Añkaniñ'kan, "Siī'," atsoi'a. Amön'ikan okö'kösiptsoia. "Wasam' öm'sapam mökot'oki tsi pitī'yodom wēm'titsök'titiköm höbō' tsutsū'sitoyedom wēm'titsök'titi hīs'atiköm öm'sapam," atsoi'a. Amön'ikan, "Ham, ham, ham! yahat' nik wasat' wē'kan. Tem'bini nikī' nik hapyeka'kap nik kotom'," atsoi'a. Amön'ikan mē'tsoia.

house stinks," he said. Then Wood-Rat-Man said, "Ham, ham! My grandmother, bring out my net! He calls me very bad names." Then she brought it out.

Then, having walked over, he stretched it across the door of the house. Then he stamped on the house (Cottontail's). He kept stamping, and then one (of the Cottontails) jumped out; and just as he did so, he was caught in the net. After a while, after he had gotten into (the net), Wood-Rat carried him across. And carrying him home, when he had carried him in, his grandmother skinned (the Cottontail) and cooked him; and, roasting him, they both had breakfast.

Next morning, crawling out, Wood-Rat said, "Halloo!" Then one (of the Cottontails) stuck his head out. "Dirty, ugly Wood-Rat, defecating on his grandmother, urinating about, making things dirty, Wood-Rat, who stays where he has made it stink!" said he. Then he jumped in again.

Then, "Ham, ham!" said (Wood-Rat). "He speaks evilly of me! My grandmother, hand out my net!" Thereupon he went over, and having gone over, and stretched the net in the doorway, he stamped, kept stamping, (on the roof). Then one (of the Cottontails) rushed out, and so was caught in the net. Meanwhile, having got him into the net, Wood-Rat carried him off. He carried him over to his grandmother; and, having given him to her, she skinned him, and they both had breakfast.

Next morning, again, Wood-Rat crawled out. Then he said, "Siī!" Then one (of the Cottontails) stuck his head out repeatedly. "Bad Wood-Rat, defecating on his grandmother's blanket, one who does dirty things, urinating all about the house, Wood-Rat, who does dirty things that make things stink!" he said. Then Wood-Rat said, "Ham, ham, ham! He calls me very bad names. Hurry and give me my net, my grandmother!" Then she gave it to him.

Ötson'oñkanim pūyī' hū'hūtsiktsoia awet'en mayā'ken höbō' te'hultsoia te'hulebüsim. Tsai'men bolop'siptsoia añ'kanim möim tem'bindi wō'tsoia. Amön'ikan mayā'ken hū'hūdoiweten sōhā'tsonotsoia. Atset' söt'idökom sā'wonodi lökdik'nodom büs'tsoia. Atset'kan sōhān'oñkanim k!os'-dom mai'tsom ī'tsudom tseda'datsoia.

Amāñ'kan tsai'im bēn'ek bē'iböm lök'siptsoia. "Siī," atsoi'a. Atset'kan okö'kösipmentsoia. Kan, "Wīī'kökan as. Wōn'ōtiboskökas' as," atsoi'a. Tsai'in bēn'ek bē'ibö okö'kösiptsoia. "Hiī," atsoi'a. Bē'iböm okö'kösipmentsoi'a. "Sī! nik kotop' wōn'ōtiboskökas has tenĕ," atsoi'a. "Tsemen'eūkas lök'sipmeneūkan as," atsoi'a. Aweten'kan büs'tsoia. Amam' möm bēn'ek bē'iböm okö'kösiptsoia. "Sī," atsoi'a atset'kan okö'kösipmentsoi'a. "Öpek'anbe ai'söi wōn'ōtibosya'kes," atsoi'a.

Amāñ' kūlū'kitsetkan in'bukim-mai'düm okit'soia. Añ'-kaniñkan lökön'otsoia amön'ikan wīī'boskötsoia. Amāñ'kan söt'im sā'wononan lök'mitpintsoi'a adōñ'kan wē'yetsoia, "Nisē' as ōm'sapam bin'metsopin'dom höbō' tet'yoldato-möni betek'sipwēūkan amön'i as wōn'ōtiwēūkan," atsoi'a. "Awē'bisim as nisē' wōn'ōtibostset. Nīdök'öm bolop'sip-mendom kau'dom tiyök'mendom hon'wēnūwē'ukas," atsoi'a. Amön'ikan, "Hō!" atsoi'a.

Añ'kaniñkan bēn'ekto yā''patsonotsoi'a. Ötson'odoñkan ödik'noñkanim lökön'oñkanim atsok'o kotok'öto wōn'ōti-tsoia. Añ'kaniñkan wē'yetsoia, "Ōm'sapam-mai'düm amön'i kaāñ'kano. Mai'dümmaat tsem'husemenwet ōm yöyö'koidi wilen'oyebüsmapem mai'dü hesā'timenköm wasam'," atsoi'a. "Amā'kan kaan' min wōn'om-mai'düm betē'man ōm'sapam amön'i wasam' mai'düm mapaai'ye. Amā'peñkan min wōn'om-mai'düm betē'dom," atsoi'a. Añ'kanim ötson'otsoia ū'yidi mökī' ödik'noñkanim büs'tsoia.

Having gone over, he stretched it in the doorway, and then stamped on the house, kept stamping. By and by one rushed out, and was caught in the net. Then, having got him into the net, he carried him over. Meanwhile only one (Cottontail) was left, (who) had crawled over behind the fireplace. Now, Wood-Rat, having carried (the one he had caught) over, they skinned him, roasted him, and had their breakfast.

Next morning, again, (Wood-Rat) crawled out. "Siī!" he said. But no one stuck out his head. Then said he, "There are none left. I have killed them all." Next morning, again, (Wood-Rat) stuck his head out. "Hiī," he said. Again no one looked out. "Well, my grandmother, I think I have killed them all," he said. "I did not see any, none crawled out." Then he remained there. Next day again he looked out. "Sī!" he said, but nobody looked out. "I guess I have killed them all," he said.

That night, as it grew dark, Fisher-Man returned. He crawled in, and then (found) all had gone. Then one crawled out toward him from behind the fire, and said, "Wood-Rat chased us; and when he stamped on the house, (the others) ran out, and then he killed them," he said. "He continued doing this until he killed them all. I alone, not jumping out, (but) hiding and not moving, have kept alive." Then Fisher-Man said, "Hō!"

In the morning Fisher went after him (Wood-Rat). Crossing over, he reached (the house), and, having crawled in, he killed both, grandmother and grandson. Then he spoke. "Now you are Wood-Rat-Man! Not bothering people, you shall live and run about where rocks lie all around, doing no harm to people," said he. "And mortal men shall say of you, 'Long ago Wood-Rat was a bad man.' So mortal men (will) tell of you." Then he went over, and, having returned to his house, remained there.

Añ'kanim bēn'ekto pan'daka mökī' yahā'hatiñkanim sā'pwim nokom' noka' hadoi'weten ökoi'tsoia. An'tenananʼtedi ödau'tsoia ökoi'yebisim ökoi'yebisim. Möim mötön'bĕ döñ' kanai'di büs'tsoia. Aweten' ön'oñkanim tik'teteno söt'im nokom' noka' wehet'kitsoia añ'kanim ökoi'tsoia. Ökoi'yebisim ökoi'yebisim tik'tekoidi nokom' noka' bē'bö wehet'kitsoia. Awet'en ökoi'tsoia ökoi'yebisim bē'iböm tik'tetekoidi koyom' teteñ koyom'upĕdi ödik'notsoia.

Tsehē'hemitnomön'i mö'dem mayā'ken kedē'dom pan'om bē'ibö kedē'dom matsoi'a. Amā'di söt'im es'toluti kedē'tsoia. Dal'dalpem pan'om möm matsoi'am pusūn'emmai'düm. Amā'kan mūhun'mitnoweten mö'tsoia.

Amön'ikan möi'nan hē'doitsoia sohun'böktsoia. Amāñ'kan hē'sipintsoia. Atset'kan mö'datotsoia sohun'bökösipin'dom hē'doimitsoiam hūkoi'no. Atset' mö'datotsoia. Wasa' hūyē'wet mö'datotsoia mö'datotsoia hesā'menköm.

Atset' dönhun'böktsoia. Hē'koiyebisim nokō' yutūp'tset möi nokō' utī'pedi hē'diknotsoia möi wehet'dawet hē'doitsoia. Mö'datotsoia hūkoi' dönhun'böktsoia. Bēi nuk'ti yö'aswopai'pem yak'atsoia. Wada'webisim mayā'ken wilen'otsoia wilen'owet wada'tsoia. Awet' mö'tsoia nokom' mökī' hēhē'titsoia yutūp'otonan'atsoia.

Atset' hē'nutsoia wada'tsoia mö'tsoiam. Awē'bisiñkan nokō' yutūp'tsoia. Yutūp'wetkan nokō' wehet'yodi wile'diknotsoia aweten'kan wehet'daweten mö'datotsoia. Sohun'böktsetkan wada'hūyē'dom mö'datotsoia. Mö'datowēbisiñkan heded'en wilen'oyeöpin'dom wada'hūyeöpin'dom mö'-

In the morning, having fixed his bow, and having taken three quivers full of arrows, he went off. He went towards the east, and kept going, kept going. His brothers staid under a bush. Then, after he had gone some ways, he hung up one quiver of arrows, and went on. He kept going, kept going, and then a little ways off he hung up another quiver of arrows. He went on, kept going, and again a short ways off he came to a valley, a large valley.

When he had looked down into it here and there, (he saw) there were brown bears feeding, and grizzly bears also feeding, it is said. One was feeding there in the very middle (of the valley). And it was a white bear, it is said, a silver-tip. So he (Fisher), having crept down into (the valley), ready to shoot, shot him.

Then from there (the bear) ran after him, jumped at him, trying to catch him. And he (Fisher) ran up out of the valley. Meanwhile he kept shooting, and still continued to run up out of the valley, the bear jumping at him to seize him. He kept shooting, he shot dodging from side to side, he shot whatever he had (?).

Meanwhile (the bear) jumped at him to seize him in his mouth. He (Fisher) kept running away; and when all his arrows were shot, he reached the place where he had left the arrows, and, taking them down, he ran on up. He kept on shooting, and still (the bear) jumped at him to seize him in his mouth. Again it seems as if he came a little closer. He (Fisher) ran, dodging all the time, dodged as he ran. And meanwhile he shot. Only half his arrows were left, he had almost shot them all away.

Meanwhile he ran on, he dodged, he shot. And, so doing, he shot all his arrows. And all being gone, he ran to the place where he had hung up his arrows, and, having taken them down, he shot. The bear jumped to seize him in his arms, (but,) dodging as he ran, (Fisher) kept

datotsoia. Awē'bisiñ'kan mösam' bōye' büs'tipeqi apem' yöno'ekan wilen'oyetsoia. Atset'kan hū'koi hē'noyetsoia. Awē'bisiñkan kaan'tekitset wōn'ōtitsoia.

Awet'enkan wē'yetsoia. "Wasam' mamā'ñkano. Wōn'om-mai'dü tsedom' tsemhū'semenköm mamaā'ñkano," atsoi'am wōn'ōtiweten wē'yedom. "Ūniñ' kâ'do es'todi öpin'dom wōn'om-mai'dü hun'bökmenköm mamā'ñkano," atsoi'a. "Amā' min wōn'om-mai'düm betē'dom. Amön'i, 'Pusū'nem mayā'ken betē'itodi mai'dü hēn'otidom hēn'otipem mai'düm matsoi'am. Amam' matsoi'am mösē' wōn'ōtidom ūniñ' kâ'doinan woiō'koiwonom matsoiam. Amön'i matsoi'am pusū'nem wīī'dom.' Amā'kan min wōn'om mai'düm wē'yedom," atsoi'a.

Awet'en, "Sū!" atsoi'a. "Nik tön'im ayā'pedi büs'dom honwē'nupada'," atsoi'a. "Döñ' kanai'di töi'kitiweten büs'tset. Ūniñ' kodoi'di öpek'andükbeñ kâ'doidi nī önō'mapem mai'düm mamā'kas," atsoi'a. "Amön'i mī mamāñ'kano heden'iñ kâdoi'di önoi'bodükwet büs'köm heden'iñ kâ'dom yönō'yedökö büsköm mamaāñ'kano," atsoi'am wē'yeto. Awet'en öno'doitsoia. "Sū!" atsoi'a. "Öno'si," atsoi'a. "Büspada'," atsoi'a ökoi'tsoia. Hoi'tsetsemöni bonom' momyodā'danuwēbis'kötsoia. Atset' ökoi'tsoia hoi'tsetseweten. Kanim' atsoi'a.

17. Mountain-Lion and his Children.

Pekūn'im sömi hun'koitsoia. Pinē' wasā'sa hadoi'weten ökoi'tsoia ökoi'yebisim mayā'ken ūyūk'akitsoia. Tū'itsoia bēn'ekto mayā'ken tsedā'daweten pan'daka mökī' yahā'hatiweten hun'modautsoi'a.

shooting. So continually shooting, (the bear) coming running up pretty close, he shot, dodging as he ran. And, so doing, he ran round and about the place where he had made his brothers stay. Meanwhile (the bear) still ran after him. And while he was doing thus, he (Fisher) killed him.

Then he spoke. "You shall be bad. You shall not trouble mortal men when they see you," he said, speaking after he had killed him. "You shall not hunt to seize mortal men coming into the middle of this world. That, mortal men in story-telling, (shall say) of you. Then, 'Silver-Tip in the olden time killed people, (was) a killer, they say. Killing them, he was sent away from this world, they say. And then, they say, there were no Silver-Tips.' That (is what) mortal men (will) be saying of you," he said.

Then he said, "Well, my brother! You must live on, staying in this sort of a place, staying squatting down under bushes. I shall be a traveller in this world in all countries; but you will be one who shall stay travelling about in this country only, going about only in this country," said he, speaking. Then he went on. "Well," said he, "I am going," said he. "Stay there!" said he, and he went off. And when he looked back, the ears (of the Cottontail) were shimmering (quivering?). So he went off, after looking back. That is all, it is said.

17. Mountain-Lion and his Children.

Mountain-Lion went off to hunt deer. Having put provisions of different sorts on his back, he started off, and, travelling for some time, he camped for the night. He slept, and in the morning, after having breakfasted, after having made ready his bow, he went hunting.

Öno'yebisim sömī' mö'weten hanö'okitsoia kūlū'nan. A'weten mayā'ken kos'dom yahā'hatidom wak'dadom ĕtsuk'tiō'weten bēn'ektō hayā'papayatan öyē'tsoia. Öyē'doñkan okit'soia.

Atset' mökī' tē'tsom mömö' ēkö odā'tokömmaat wī'yetsoia. Hon'maktintsoia. "Hesā'dom mayā'ken," aikakat'soia. Sömī' mayā'ken hā'wokitweten lap'kinū'yatan okö'köīnotsoia mökī' kum'menowet.

Amön'i mayā'ken külĕ' mökī' yokos'tsononudom yokos'kinū'kötsoia. "Tē'tsom ai'tĕ nikī' hesā'yaken," ai'kakatsoia. Bē'iböm okö'köinotsoia awet' tsemen'tsoia. "Hesā'yaken ai'tĕ nik," ai'kakatsoia.

Bai'wotsiknō'yetsoia. Amön'ikan pai'yim bō'wodautsoia. Amön'ikan bēi'böm kot'sonokatso'pindom okit'soia. Aweten'kan topai'tsoia höbō' pitak'ititsoia.

Möm tē'tsoñkan büs'tset höbō'di mai'tsom tē'tewēbis'set möi mai'düm söwē'weimpintsoi'a. Aweten'kan bödoi'tsoia bödoi'dom büs'tsoia. "Min'tsĕ möbē'ikö homō' ökoi'kadĕ," atsoi'a. Atset'kan mai'tsom pedā'tomentsoia yehep'tuyedom mönēñ' kiū'nak bolop'tsonotsoia.

Amön'ikan möñ külok'bem wē'yetsoia. "Sömī' as hun'mokoikan," atsoi'a. Amön'ikan, "Ho!" atsoi'a lap'kinūyatan luksī'todom bödoi'hē'kitsoia aweten'kan bödoi'kinutsoia.

"Hesā'dom makā'," atsoi'a. "Hesā'dom makā'des? Min külĕ'kömadom kökus'," atsoi'a. "Hesā'dom mai'ka! yĕp'küpem kökas," atsoi'a. "Amā'maat min külĕkömadom kökas," atsoi'a.

An'kanim don'tsoia. "Nisā'ki aiyā'nuwon'odi, 'Betē'men madas',[1] külĕ' was'apaikan tē'tötoküpemmaat,' amā'peñ

[1] *For* maat as?

He kept travelling about, and, after having shot a deer, carried it on his back to camp towards evening. Then, skinning it, he prepared and dried the meat; and when it was partially dry, after having packed it in a sack, in the morning he went off. And continuing on his way, he reached home.

His two children, who usually came out to meet him, were not there. He heard nothing. "What has happened!" he wondered. Then laying down the deer, after having sat down, he peeped into his winter-house.

Some one lay there on the ground, alongside of his wife. "I wonder where my two children have gone!" he thought. Again he peeped in, but did not see them. "I wonder where they have gone!" he thought.

He searched about for tracks. He followed the tracks along the trail. Then he turned back again towards the house, and returned thither. He set fire to it, he burned down the house.

While the two children were staying in the house, while they were playing, that man (Lizard) crawled in toward them. He sat down, and remained there sitting. "Your father, where has he gone?" he said. They did not answer. They ran behind their mother, being afraid.

Then that old woman spoke. "He has gone to hunt deer," she said. "Ho!" said he, and, after having sat a while, went across, and sat down close beside her, remained sitting there.

"What are you doing?" she said. "What am I doing? I am going to marry you," he said. "What are you saying? I am already married," said she. "Nevertheless I am going to marry you," he said.

Then he seized her. "Because of our having done thus, 'In olden times they wronged women, even though

kökan' wönom-mai'düm wasā' wē'yepem mai'düm külĕ' pedā'dom amön'i wē'yedom," atsoi'a. "Amön'ikan külem' tik'tsedom yep'küpemmaat tsai' yep'kömapem," atsoi'a. Yokos'tsononūdom wē'yet amön'ikan möñ külĕ' wēwē'mentsoia.

Amön'ikan möyim' tē'tsom sā'nodi kuloi'kinutsoia. Aweten'kan mai'tsom widöktotō'weten lök'siptsoia. Aweten'kan mai'tsom pū'iyadi tös'wonoyeyatan ödoi'notsoia an'kaniñkan pötsöm' ū'yi siwā'wawaitoweten lökön'otsoia. Wasö'koidom ökoi'yebisim heden' ūyūk'itsoia. Mökā'bem matsoi'am tibīm' amön'i pö'bem tetē'bem matsoi'a.

Hin'wono ökoi'dakan hoi'paidi möm nen'om möi okit'dom hun'mohēpin'kitdom matsoi'am totsil'dom.

Aweten'kan möim nen'om hatām'tsoia paha'dautsoia. Hesan'tĕ ma pahā'nomentsoia. Tē'tēwonopem yönō'yedi pai wotsik'tsoia. Lol'ninotsoia öpek'anbem ek'i lol'tsoia. Pai hatām'tsoia awet' tsemen'tsoia homō'maat pai hān'omentsoia.

Kan möi ko'domtsan'di ösī'totsoia aweten'kan wem'tiki wem'tiki ökoi'weten komō'nantedi öno'tsoia. Öī'totsoia ek'dadoiködi önō'tsoia kâ'domtsandi önō'tsoia pai wotsik'dom atsoia. Ko'do öm'mototsoia pai tsemen'tsoia.

Yöās'wodoidom yöās'wodautsoia. "Homoñ' ko'doidi homoñ' kodoi'di önō'möni mayā'kes pai tsemen'dom," atsoi'a. Aweten' öno'doitsoia poko'kikötsonokönan'tedi öno'tsoia kōmō'nante öpin'tsoia. Öās'wodaudom öpin'tsoia ek'dadoiködi önō'tsoia pī wasā' hūbök'dom öno'tsoia. "Hesā'peñ kodoi'di önō'möni mayā'kes tsemen'dom," atsoi'a.

Ökoi'tsoia ek'dadoiködi ösip'tsoia wönö'doidom önō'tsoia

having children,' it is thus that mortal men, evil-speaking men, stealing women, shall say," he said. "Women believing this, even though married, shall take another husband," said he. So saying, he lay down alongside her, and the woman made no reply.

The two children stood still behind the fire. Then, taking hold of each other's hands, they crawled out. And when they had stood around for a while outside, they went off; and, having dug open an ant-hill, they crawled into it. Going off angry, they kept on downwards, and camped for the night. The sister was the younger, it is said; the boy, the older.

They had gone on ahead, it is said, when after them that old man (Mountain-Lion), returning home, coming back with game from the hunt, burned down the house.

Thereafter the old man searched, he followed their tracks. Far he could not track them. Where they had gone about playing, he followed the tracks. He went about crying, all day he cried. He sought their tracks, but he did not see them. He could not track them anywhere.

So he went off northwestward, and, going as far as he could, he went around towards the south. He went across and around towards the east, and came on to the northwest, searching for tracks, it is said. He went all around the world, but did not see tracks.

He went farther. "To what country, to what country, have they gone, that I have not found their tracks?" he said. Then he went on, went to the place where the sun goes down, came around toward the south. Going farther, he came hither, went where the sun rises, went sorrowing greatly. "What country have they gone to, that I have not seen them?" he said.

He departed, crossed over to the east, and, travelling

kâ'domtsantedi. "Homoñ' kodoi'di āi'tĕ önō'möni mayā'kes tsemen'dom," atsoi'a. Öpek'anbem ēkī' lol'dom önī'tsoia mökī' öno'doiwonōdi ödik'notsoia. Awet'en bödoi'dom büs'tsoia. Lol'tsoia.

Awet'en etap'weten wē'yetsoia, "Homoñ' kâ'do önō'möni mayā'kes," atsoi'a. "Mökan' yewē'makas," atsoi'a. Aweten' mayā'ken yewē'tsoia öyē'webisim tsai'menim kâ'do mökī' höbō'di okit'soia. Aweten' mökī' pai hā'doiwononan pai hā'doitsoia. Pai hē'nowēbisim höbō'nan tik'te ödā'weten hū'kitwono pai hā'diknotsoia.

Awet' makit'mentsoia. "Hesā' ā'man ai'tĕ," atsoi'a. Awet'en mayā'ken tös'wonoyatan tsehē'hēnoyĕmöni pötsöm' ū'yidi is'wawakoitsoia. Amön'ikan möi kumpödon'uwēbiskötsoia amā'dikan lökön'otsoia. Amön'ikan heden', ūyūk'wonō'kötsoia. Mönan' kan bēi pai tsetsoi'a. Kan'tekidi ūyū'k'tsoia.

Bēn'ekto söwē'wedoiweten önō'tsoia. Öno'mönikan tik'tē ūyūk'wonokötsoia. Mökā'bĕ wokō'mönihēhē apdoi'wonōkötsoia tik'tĕ apān'oweten ap'okitĕ. Wē ū'wonokötsoia awē'bisim bēi nuk'ti hadā'tokoidom ūyūk'wonō'kötsoia.

Mayā'ken tsewet' öno'tsoiam ūyūk'wono tsewet' ökoi'tsoia tik'teñ kâ'do ökoi'weten ūyūk'tsoia. Amön'ikan kū'tötö mai'tsem wōn'ōtidom pĕwon'okötsoia kaan'tĕ ökoi'wet tetē'bĕ tötö'wonokötsoia. Awet'enkan mai'tsom ökoi'wonōkötsoia ökoi'yebisim tik'tĕ hadā'tokoidom bēi'böm ūyūk'wonokötsoia.

Amā'dikan bēi poyō' hūdoi'dom kai'pĕ wonō'kötsoiam. Amā'dikan ödik'notsoia awet'kan öno'tsoia. Amön'ikan bēi bēi'böm tik'tĕ ökoi'dom ūyūk'kakitwon'okötsoia awet'-

in a circle, went to the north. "To what country, I wonder, have they gone, that I have not seen them!" he said. Every day he travelled, crying, till he reached the place whence he had set out. Then, sitting down, he remained there. He wept.

After a while he spoke. "What countries I have travelled! I will go back," he said. So he went back, kept travelling, and after a while reached his own country, his house. Then, from where their tracks had started, he followed them; kept following, followed to where, having gone a little distance from the house, they had stopped.

He could not understand. "What is to be done, I wonder!" he said. Then, after he had stood around for a while, having looked here and there, he scraped away the sand at the ant-hill. The opening continued on down, and he crawled into it. Near by was the place where (the children) had camped for the night, and from there again he saw the tracks. So then he camped for the night.

In the morning, having gotten up, he went on. Having gone a little ways, the children had camped. His sister having grown tired, the boy had carried her, and, having carried her a little ways, he made her get down. This was the way they had done: always again going a little farther on, they had camped.

Seeing this, (Mountain-Lion) went on; seeing where they had camped, he went off; and, having gone a little farther, he camped. The two children, killing some birds, had eaten them there; in coming thus far, they had grown a little larger. Then they had gone on, kept travelling, going a little farther, and had camped again.

And at that place, digging camas, they had eaten their supper. (Mountain-Lion) reached that place, and went on. Then again, going a little ways, they had camped; and

enkan amā'dikan möim' nen'om ödik'nodom üyük'tsoia. Amön'ikan wat'kö mö' wonokötsoia wasā'sam poyō' hum'botmenim pekö' sökdoi'wonokötsoia adom' mai'tsom kai'pé wonō'kötsoia. Amā'di ödik'nodom möim nen'om tsetsoi'a aweten'kan üyük'tsoia. Kaā'pě pem üpě' kai'pe pē'weten tū'itsoia. Bēn'ekto tsedā'weten öno'doitsoia.

Kaāñ'tekitdom möm nen'om matsoi'am pekö' pedom' önō'webisim üyük'wonodihēhē üyük'tsoia öno'doidom kan ökoi'tsoia. Ökoi'möni hadan' kodoi'di üyük'akit won'ökötsoia sömim' tē mö'wonokötsoia pan'dak yawon'okötsoia. Möm pan'dakam okö'tsoia tibīm' lok'sum okö'tsoia. Höhā'wonom okö'tsoia mönan' öno'doiwono'kötsoia.

Amā'dikan möim nen'om ödik'notsoia üyük'tsoia. Sömī' wehet'kinupě wehet'daudom ī'tusdom poyō' wulū'idom k!ai'petsoia. A'weten bēn'ekto tū'itsenotsoia sömī' ī'tsudom poyō' wulū'idom tsedā'tsoia. A'weten ökoi'tsoiam ökoi'yebisim bēi'böm üyük'akitwonō'di ödik'notsoia. Amön'ikan möi tetēm' sömim' wehet'kinukötsoia. Patām' okö'tsoia siwim' okö'tsoia tetēm' pan'dakam okö'tsoia yahāt' yā'pem ökö'tsoia.

Amā'dikan ödik'notsoia kai'pě petsoi'a sömī' ī'tsudom poyō' wulū'idom patā'imi behek'dom poyō' ai'dom. A'weten yahā'hatiweten kai'pe petsoi'a. Bēn'ekto tū'itsenodom möyak'atitsoia sömī' ī'tusdom poyō' wulū'idom patai'di ai'dom yahā'tidom behek'dom. A'weten tsedā'daweten ökoi'tsoia.

Ökoi'möni batap'aipotō'nannapě yāk'atsoia. Ökoi'yebisim üyū'kakitwonopedi bēi'böm ödik'notsoia. Mö'dě mö'wonokötsoia k!os'weten posāl'a yahā'tidom wehet'kitdom okö'tsoia. Amā'di nuk'tim wolom' okö'tsoia patam' okö'tsoia poyom' sök'dom üti'wono okö'tsoia.

the old man, reaching there, camped for the night. They had shot ducks; they had gathered all kinds of roots, all kinds of food; then they had had supper. Reaching that spot, the old man saw all this, and camped there. And having eaten all such sorts of food, he slept. In the morning, having breakfasted, he went on.

From there the old man, they say, kept travelling, eating food, and camped just where they had camped; then, continuing on his way, he went on. Having departed towards a distant country, they had camped, they had shot a young deer, they had made a bow. The bow was left behind, a little seed-beater was left behind. After using them, they had left them, and had gone on from there.

The old man reached that place and camped. Taking down the deer which hung there, he roasted it, roasted camas in the ashes, and ate supper. In the morning he arose, cooked some deer, roasted some camas, and breakfasted. Then he went off, kept travelling, and again came to where they had camped. A large deer was hanging there. A tray-basket was left behind, a root-digger was left behind, a large bow was left behind, well-made things had been left.

He arrived at this place; he ate supper, roasting deer, baking camas, taking it out of the fire, sifting it with the tray-basket. Having prepared things well, he supped. In the morning, arising, he did just the same again, — roasting deer, baking camas, taking it out into the tray-basket, fixing it, sifting it. Then, when he had breakfasted, he went.

Having gone, it seemed as if he had nearly caught up with them. He kept travelling, and again reached the place where they had camped. They had shot a cinnamon-bear; skinning it, fixing the hide nicely, they had hung it up. At this place they left a little pack-basket, a tray-basket, a digging-stick they had abandoned.

Amā'di ödik'notsoia. "Batā'paipotō'kas haai'," ai'kakatsoia. Awet'en mayā'ken möim mödĕ wehet'daudom ī'tusdom klap'tiweten kai'pe petsoi'a. Tū'yetan bēn'ekto tūi'tsenodom tsedā'datsoia. Aweten'kan öno'doitsoia ökoi'tsoia. Ökoi'möni ū'yim okö'tsoia. Kapum'ni höyā'motodom yahā'tidom dö'tsonoweten ūyūk'wonokötsoia. Amā'dikan ödik'notsoia. Wolom' okö'tsoia watam' okö'tsoia nokam' wehet'kinukötsoia sömī' wehet'kinukötsoia mödĕ' wehet'kinukötsoia.

Ödik'nowetenkan sā kö'tsoia awet'en möim söm'i wehet'dadom ī'tusdom kai'petsoia. Aweten'kan tūi'tsoia bēn'ekto tūi'tsenoweten sōmī' ī'tsudom tsedā'datsoia. Awet'en ökoi'tsoia ökoi'yebisi ūyūk'akitwonodi ödik'notsoia. Ödik'nomönikan būla'laim pom wehet'kinukötsoia in'bukim nokam' okö'tsoia aweten' wolom' okö'tsoia watam' okö'tsoia. "Batā'paipotō'yakes ai'söi," atsoi'a. Kan tsedā'dabosweten öno'tsoia.

Awet' tetet' nenō'tsoia. Kaān'tĕkitset ökoi'yebisim tsehē'wonomöni tetēñ kum'höm okö'tsoia. Amā'dikan ökoi'yebisim ödik'notsoia tetet' nenō'wet. Ödik'nodoñkan kum'höm belē'u höbom'puiya bödoi'tsoia. Bödoi'doñkan yokos'kitweten yokos'kinutsoia.

Tetet' neno'dom tsĕwētsoia. "Homō'niwet okit'kan," atsoi'am. Amön'ikan möm bēi'köñküpem külem' lök'siptsoia. Adōñ'kan mö bēi'kö tsesak'tsoiam. "Nik bēi'köñ kakö'kan," atsoi'a. "Nik bēi'köm okit'kan," atsoi'a. Amöñ'ikan mösam' bōyem' lök'siptsoia lök'sipdom tsehē'hēnotsoia. Amön'ikan nenō'dom tsesak'makakötsoia. Lökön'oweten pan'daka mökī' sohā'siptsoia aweten'kan yokos'kinuwē'bispĕ mö'tsoia. Mö bēi'kö wōn'ōtsoia.

Tsai'men mayā'ken sâ'doipaiiñkani so'hasipin'tsoia kaniñ'kan osok'di wowo'tsonotsoia. Amāñ'kan bēn'ekto pö'bem

He arrived at that place. "I have almost caught up," he thought. Then taking down the bear, roasting it, roasting it well, he supped. After he had slept, in the morning he arose and breakfasted. Then he went on, he went away. When they went off, the children left a hut behind. Putting it together with bark, fixing it, covering it over, they had camped. He arrived there. A burden-basket was left, a winnowing-tray was left, a quiver was hung up, deer was hung up, bear was hung up.

Having arrived, he built a fire; then taking down the deer, roasting it, he supped. Then he slept; and in the morning, having arisen, he roasted some deer and breakfasted. Then he went away, kept going until he reached where they had camped. When he had arrived, a black-bear hide was hanging there, a fisher-skin quiver was left; a burden-basket, a winnowing basket, were left. "I think I have almost caught up," he said. And, having finished eating his breakfast, he went on.

Now he had grown very old. Continuing on thus far, when he looked up, he saw there was a great winter-house. Keeping on his way, he arrived there, being very ill. And arriving there, beside the winter-house, outside the house, he sat down. Then sitting there, he stretched himself out, and lay on his back.

They saw and spoke of the very old man. "Who has come?" they said. Then that woman who had a father came out. She recognized her father. "It is my father! My father has come!" she said. Then her brother came out, and, coming out, he looked repeatedly at him. But, being so old, he could hardly recognize him. So, going into the house, he brought out his bow, and shot him who lay there. His father died.

After a while he lifted him on his shoulder, and carried him to a spring, and laid him in it. Then in the morning,

mai'düweten tū'itsenodom ösip'pintsoia. Aweten'kan höbō'di lökön'otsoia. Mö pom yep'ködom büs'kötsoia tē'tötö kö'dom büs'kötsoia. Amā'dikan möi nen'om lökön'omöni tsedā' mē'itsoia.

Amöni'kan mai'sem tsedā'daweten yapai'totsoia. "Nisām' as nisā' mönē' hesim' betēm' mai'düwet dön'möni wiset'dom wile'dawahasi'," atsoi'a. "Adom' as maān'teñ ko'do öyē'doñ kakö'ahasi," atsoi'a. Aweten'kan mai'sem öpek'apeñ ko'doidi betē'webistsoia. Kanim' atsoi'a.

18. Mouse-Man.

Tsum'böm-mai'düm büs'madom ko'ko hatām'tsoia mökī' büs'mapĕ. "Hesā'peñ ko'doidi ai'tĕ hesā'pedi büs'dom yahat' büs'natses," atsoi'am. "Nikī' ko'dom kum'menkitmöni hesā'pedi hon'wēhelū'kökas," atsoi'a. Awet'enkan öno'doitsoia. "Tsemā'kas," atsoi'a. "Nikī' büsmās'ma tsemā'kas," atsoi'a.

Öno'dom holo'koñ kaiyi' tsetsoi'a. "Ūnī'di ai'söi büshel'ukökas," atsoi'a. Aweten' lök'diknotsoiam lödik'nowetkan kiwim' tsetī'tsoia. Adōñ'kan wē'yetsoia, "Ūnim' ayā'nusma haai' nik wōn'om mai'düm tsedom', 'Hesim' atset' ūnim' amā'kan haai' nik. Awet'en haai' nik don'dom halap'daumakan awet'en haai' nik wōn'otimakan," atsoi'a. "Möm haai yahā'menkan," atsoi'a. "Ūnī'di wōn'ōmenmakas," atsoi'a. "Tsai'di ai'söi yahā' ām'böhböhpĕ höbō' tsehel'ukökas," atsoi'a.

Awet'en lök'sipweten ökoi'tsoia ökoi'yebisim höbō' hatām'ukinuwē'bisim. K!umi' tsetsoi'a. "Hēu! Ūnī'di hap'tĕ büsmā'kas," atsoi'a. "Ūnim' hap'tĕ kakö'kan. Hesī'kimmaat tsemā'kapem," atsoi'a. Awet'en lökön'otsoia. Lökön'owet bukūm' opin'inutsoia. "Hēu! ayā'nusma haai' nik wōn'om mai'düm tsedom', 'Hesim' atset' ūnim','" amā'kan

aking and rising as a young man, he came out. He ame into the house. His daughter lived there, married, aving children. His son also similarly was living there, aving children. And the old man having come in, they ave him breakfast.

Then, having breakfasted, they talked together. "We, ır mother being seized by some kind of mysterious person, ecame afraid and ran away. We came as far as this," ıey said. Then they remained in that country in the den time.

18. Mouse-Man.

Mouse-Man was seeking an abiding-place to be his ome. "In what country, I wonder, might I stay, living fely!" he said. "My country! when winter comes, here may I survive?" he said. And then he went off. I shall find it," he said. "I shall find my future home," e said.

As he went he saw a rotten log. "Here I think I ıay stay," he said. Then he crawled in, and, having rawled in, his back was visible. So he said, "If I do in uch manner, mortal men, seeing me, (will say,) 'What, ow, is that?' they will say. Then, seizing me, they will rag me away. Then they will kill me," he said. "That ill not be well," he said. "Here I shall not die," he aid. "Elsewhere, I think, safer by far a house I may nd," he said.

So, crawling out, he went off, kept travelling, continually unting, as he went, for a house. He saw a house. Well, perhaps I shall stay here," he said. "This, perıaps, is it. No one will see," he said. Then he crawled own in. Having crawled down in, his tail stuck out. Well, if I do thus, mortal men, seeing (me), 'What,

atsoi'a. "Aweten' haai'kan buk'di nak don'weten halap'-sipdom wōn'ōtimapem," atsoi'am. "Tetet' haai' yahā'wet ūnim' tseyā'hakan," atsoi'am. "Ūnī'di büsis'möni haai' nik wōn'ōtimakan wōn'om mai'düm tsedom'," atsoi'am.

Awet'en luk'siptsoia tös'wonō'yetsoia. "Hesā'pedi ai'tĕ höbō' nikī' tsehel'ukökas," atsoi'a. "Homō' ai'tĕ önō'dom nikī' büs'masmam höbō' tsehel'ukökas," atsoi'a. Aweten'-kan ökoi'tsoia ökoi'yebisim tsehē'yeukinudom ökoi'yebisim. Tetēm' tsam kai'dom wopol'nowon'odi, ödik'notsoiam. Awet'en lökön'otsoiam. "Ūnim' hap'tĕ," atsoi'am. "Ūnī'di tenĕ büs'makas," atsoi'a. Hesbonō'yetsoiam. "Tetet' haai' yahā' höbō' tsekas'," atsoi'a. "Ūnī'di hap'tĕ büs'makas," atsoi'a.

Yahā'hatibosweten hūn'itsoiam. "Hēu! yahat' haai' wasā' hūhē'yedom kakökas," atsoi'am. "Ūnī'di haai ayā'-nupem büsis'ma nik yö'pöñ külok'nonom tsosū'yi höyā'ma-dom kapum' hatām'önoi'yepem nik tsemā'kan," atsoi'a. "Möm hayahā'menkan," atsoi'am. "Wetem'peñ külok'-nonom haai' nik tsedom' yahā'menkan," atsoi'a. "Hēu! tetet' haai' wasā'kan," atsoi'a. "Öpek'anbĕ bēi'di haai' nik tsemā'kökan, atset'maat matā'si," atsoi'a. "Öpek'ape-dimaat büsmā'kas. Mö'wet nik tsetā'," atsoi'a. Aweten'-kan büs'tsoia.

now, is this?' they will say," he said. "Then, seizing me by the tail and dragging me out, I shall be killed," he said. "Very good this is, (but) they might see me," he said. "If I stay here, mortal men, seeing me, will kill me," he said.

Then he crawled out, he stood about. "Where, I wonder, shall I find my dwelling!" he said. "Where shall I go, I wonder, to find my future permanent home!" he said. And then he went off, kept going and looking about, kept travelling. He came to where a great tree had fallen, where it had been pulled up by the roots. Then he crawled in. "This is it," he said. "Here I think I shall stay," he said. He set things to rights. "A very good house I have found," he said. "Here perhaps I shall stay," he said.

When he had put everything in good order, just then he remembered. "Well, truly, I was thinking wrong," he said. "Here, if I make a home thus, the young women, building menstrual huts at puberty, must find me," he said. "That is not good," he said. "If dancing-women see me, it is not good," he said. "Well, it is very bad," he said. "They would see me everywhere. Yet in some way I must live," he said. "I shall stay anywhere. As for them, let them find me!" he said. And so he staid.